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AMERICAN VIEWS
OF
CHRIST'S SECOND ADVENT;

CONSISTING MOSTLY OF

L E C T U R E S

DELIVERED BEFORE LATE GENERAL CONVENTIONS, IN THE CITIES
OF BOSTON, LOWELL, AND NEW YORK;

VINDICATING

THE LORD'S PERSONAL AND GLORIOUS APPEARING ON EARTH, TO JUDGE
THE WORLD, "AT HAND,"

WITHOUT

FIXING THE TIME; WITHOUT A PREVIOUS MILLENNIUM; OR RETURN OF THE
JEWS TO PALESTINE.

SELECTED, AND IN PART GIVEN,

BY HENRY JONES,

AUTHOR OF "PRINCIPLES OF INTERPRETING THE PROPHECIES,"—"SCRIPTURES SEARCHED,"
AND "SHORT METHOD AGAINST UNIVERSALISM."

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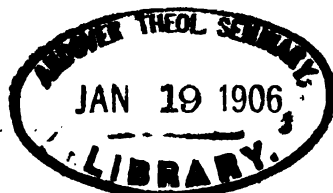
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INTRODUCTION.

THE doctrine of the Second Advent of our Lord and Saviour Jesus Christ is the glorious theme of both the Old and New Testaments, most dear in all ages of the church to the faithful heart. The hope of Jesus' near coming to make an end of sin and of suffering, and to bring the eternal rewards of the righteous and of the wicked in the dissolution of this present evil world, and in the constitution of the New Heavens and of the New Earth, was the strong support of the martyrs and confessors of the first three centuries, and also of the great reformers, and the martyrs of the Protestant church in the sixteenth century. In all her afflictions, in all her sufferings with Christ, the church has cherished a lively hope of soon reigning with him; that the time is at hand, when the enemies of our Lord shall be made his footstool, and he will sit for ever on the throne of David, ruling over the house of Jacob in a kingdom without end.

From the days of the apostacy under Constantine, Christians slumbered, until the voice of the reformers waked them up from the pleasing dream of the kingdom in this world, to the faith of the kingdom in the world to come. A relapse came upon the reformed churches in the latter part of the seventeenth century and since, which is equally manifest by comparing the present faith of the sects with the confessions and standards adopted by their founders, and with the Holy Word. But within twenty years last past, much attention has been awakened, both in England and in America, to the primitive faith of the Lord's appearing. Many English works have been published on this great theme, which have been extensively circulated in this country.

The Editor of this volume is encouraged to hope that a work,

embracing the views of many distinguished advocates of the Bible doctrine on this side of the Atlantic, will not be unacceptable to his countrymen who wait for the coming of their Lord. He puts forth this as an experiment ; not being by any means all he could wish, but all he had in his power to do. Should it succeed, the work will be enlarged in a subsequent edition, and introduce a wider field of view, and embrace the labors of many other eminent advocates of the duty of preparing for the speedy coming of our Lord, whose names are held in honor in the American churches.

The title page sufficiently indicates the doctrine of the following discourses in respect to the times and seasons, which also is briefly expressed in these words of Holy Writ : " For yet a little while, and he that shall come will come, and will not tarry." Heb. x. 37. " But of the times and the seasons, brethren, ye have no need that I should write unto you : for yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thes. v. 1, 2. H. J.

New York, July, 1842.

EXPLANATION.—The manner of paging this work, though in some respects unusual, is as regular as circumstances would permit, inasmuch as a part of the work is printed from stereotype plates, used for reports, &c. heretofore published. The discourse on "THE HOPE OF ISRAEL," signed H. D. W. at the close, was given by Henry D. Ward, of this city, at the Tabernacle Convention in October last, and since published in the Methodist Quarterly.

LECTURE

ON THE NATURE AND EVENTS OF

CHRIST'S SECOND COMING,

BY HENRY JONES, OF NEW YORK,

Before the 2d General Conference on the Advent, at Lowell, Ms., June 15, 16, 17, 1841.

CHRIST's personal coming in his kingdom and in his glory, "to judge the world at the last day," is now, and long has been, a doctrine admitted by all his followers. And yet, most of those *prophecies* which *foretell* his second coming, his coming again, his coming to set up his everlasting kingdom, his coming to make his abode with the saints, and his coming to reign with them on the earth, are considered by many, including even the masters in Israel, as having their fulfilment in anything else than Christ's coming at the final judgment, or in "*the great day of his wrath.*" On this question, therefore, we are now hearing on every hand, as foretold by Christ, the proclamations of, "*Lo, here is Christ, or, Lo, he is there,*"—"Behold he is in the desert,"—"Behold he is in the secret chambers;"* or, behold he *has* come *already*, in some spiritual, *invisible* manner, which has fulfilled those promises of his coming; while some would have it that these and similar prophecies were designed not to be understood by any, until explained by their coming to pass. Such manifest discordancy and grossness in the views of multitudes on these most interesting and solemn portions of prophecy, may be very naturally understood as a signal fulfilment of the ancient prediction,—"*Behold, the darkness shall cover the earth, and gross darkness the people.*"† "*And the vision of all has become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I*

* Matt. xxiv. 23, 26.

† Isa. lx. 2.

*cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned,—and their fear toward me is taught by the precept of men.”** Seeing, then, that these foretold days of darkness are fallen upon us, in our too general departure from the sure word of prophecy, to give heed rather to the vain jangling of conflicting “*precepts*” and traditions “*of men*,” it will be my object, in further remarks,—

I. To show, from the Scriptures, what the only second coming, or coming again of Christ, *is*;

II. What other important and solemn events are to be witnessed by all at this only second coming of Christ; and,

III. What will be the condition of things on earth, till this coming of Christ at the resurrection and judgment of the great day.

RULES ON WHICH TO PROCEED.

As a starting point, or fundamental principle of interpretation, it will be assumed, that, in the word of God, he always speaks *literally* when he foretells or describes things or events, which at first sight appear to be spiritual, infinite, or everlasting in their importance; that is, such prophecies *do literally mean* all which they literally express concerning those momentous matters; and are never to be trifled with, by an attempt to convert them into mere figures of things carnal, or infinitely less in their importance than they really signify when literally understood. And yet, to harmonize with this, and to make sense of the connection, *temporal* things and events are frequently interspersed in the midst of such prophecies, as “*figures*,” “*types*,” or “*shadows of things to come*,” or things spiritual, infinite, and everlasting.† And thus the Lord practises, not to mystify the subject, but because we, in our dark bodies, can never obtain impressive views of those great and solemn realities, except by the assistance of these temporal things as figures more forcibly to represent them. As proposed,—

I. In showing from the Scriptures what the only foretold second coming, or coming again, of Christ is, it may be proper, in the outset, to notice certain things or events, which by some are *considered* as Christ's foretold coming again, in which events, most surely, he never makes his appearance, or never himself comes.

* Isa. xxix. 11—13.

† Gal. iv. 24. Col. ii. 17. 1 Cor. x. 6, 11. See marginal readings.

1. NOT THE DEATH OF INDIVIDUALS.

The temporal death of individuals is not the foretold second coming of Christ. It is true, that in the dissolution of the body, individuals meet the Lord, and meet their doom for the future state; and though Christ may commission one of his angels to come and take away the soul at the death of the body; and though this may answer the same purpose to such individuals as the coming of Christ himself to do it; most certainly, after all, it is not his foretold coming again, any more than the chief magistrate of a nation comes or goes himself, when he rather remains at home, and sends a messenger to transact important business in his name. And why should temporal death be considered Christ's second coming now, since his first coming, any more than the same kind of death should be considered as his *first* coming, before he actually made his *first* appearance? And, indeed, it might seem to settle this point, that there is not one passage which either directly or indirectly mentions such an event as the *invisible, secret, or spiritual* coming of Christ the second time, to individuals or nations, for any purpose whatever, before his coming "to judge all men at the last day."

2. NOT THE CONVERSION OF INDIVIDUALS.

The conversion of individuals to the faith of Jesus, by the Spirit and word of God, is not the repeated foretold second coming of Christ. Individuals were thus converted from the error of their ways before Christ's *first* coming; and there is not even a human tradition which affirms that those conversions were either the first or second coming of Christ to the individuals then converted. And would not such traditions, if indeed to be found, be as much entitled to our faith, as those which *now* affirm that Christ really comes again to individuals at their conversion?

3. NOT PERIODICAL AWAKENINGS.

The periodical awakenings of the church, or branches of it, are not Christ's second coming. There being no scripture authority for the tradition that Christ himself comes in such awakenings, it must seem as an act of presumption, and as doing violence to the prophecies of Christ's coming again, to explain them as having their fulfilment in a manner so unnaturally figurative, and without his real coming.

4. NOT THE CHRISTIAN CHURCH SET UP.

The setting up of the Christian church, or commencement of the "gospel dispensation," was not the promised return, or coming again, of the "*Son of man in his kingdom.*" The Bible certainly nowhere explains the return of Christ in this manner; neither does it even mention such an event

as "the commencement of the gospel dispensation," nor the *phrase*, "gospel dispensation," nor the *word*, "dispensation," except in a sense entirely different from what is meant by it in the present common human phrase, "gospel dispensation." Neither does the Bible mention anything like "the setting up of the Christian church," as an event to take place after Christ's ascension, which should not be "*the church*" which was with "*Moses in the wilderness*,"* before her entering with Joshua into Canaan. And is it not difficult to conceive how the church now can be any more the kingdom of God "*set up*," with her King already come, and yet without the personal presence of even a human king, than the same church of God was his kingdom "*set up*," during the reign of David, when she *had* a king chosen of God, and a man after his own heart, and who was personally, for forty years, present with her, reigning over her, and in the name of the Lord wonderfully conquering her enemies? And yet that church was never called the kingdom of God.

5. NOT THE DESTRUCTION OF JERUSALEM.

The coming of the Roman army against Jerusalem, in the overthrow of the temple and city, was not the much and long foretold coming again of the Lord. When granted that the battle, siege, and overthrow of that occasion were in all respects as described in Josephus's history, we certainly have no other than human traditions as testimony for the belief, that this bloody siege of mere flesh and blood was the foretold second coming, or coming at all, of the Son of man in his kingdom. Moreover, the momentous events usually connected with the prophecies of Christ's coming again, are such as most surely never have been, and never can be, literally fulfilled, till, as the apostle says, "*the Lord himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God.*" And farther, we cannot interpret any of the express prophecies of Christ's glorious and terrible appearing, as being primarily a figure of the ravages of the Roman army against Jerusalem, except we virtually admit the most gross, absurd, and even monstrous principle of interpretation, viz., that spiritual, infinite, and everlasting things are used by the Almighty in his word as the mere types of things which are carnal, momentary, and trifling in the comparison. Such a principle as this naturally supposes the Holy Ghost as being immensely more interested with mere trifles than with the infinite realities of the judgment and day of the

*Acts vii. 38.

Lord's coming, and as directly aiming to engross the readers of the Bible rather in the same carnal trifles. But let us rather interpret the prophecies *literally*, in all cases where they expressly announce the coming of the Lord, the coming of his kingdom, the great day of the Lord, the resurrection of the dead, the judgment, &c., lest, by spiritualizing those momentous realities into mere insignificant things, we be found taking away from the word of God, and wresting the Scriptures to our own destruction.

6. NOT IN A TEMPORAL MILLENNIUM.

Neither is the oft-foretold coming of the Lord with his kingdom, to be fulfilled in his yet *future spiritual* coming to reign in the *hearts* of all the nations of this world, "*a thousand years*," before his personal coming to judgment. As proof of what is here affirmed, it may be said, first, that the Scriptures contain no prophecy of such a thousand years to take place *before* Christ's actual coming with his kingdom to judgment; secondly, they *do* contain much apparent positive testimony against the coming to pass of such a thousand years before Christ himself shall come to judge the world; and, thirdly, if there were to be such a period of the saints' reign on the earth, with only the Spirit of Christ in their hearts, (as in all ages the saints have had more or less of it,) or in the personal absence of their blessed Lord, it would not fulfil the repeated express promises of his own coming again to reign with them, and they with him. Neither is there really such an expression in the Bible as that of Christ's *reigning* in the *heart* of individuals, though all of us may have used it many times to represent the spirit, grace, or temper of the heart, which is in the saints, and has been caused by the change they have experienced from the Spirit and word of the Lord. And what kind of a spirit, or how much of the true Spirit of Christ in the heart of individuals, would choose rather to reign on the earth a thousand years, in the personal *absence* of the rightful and blessed King, than to have him personally and gloriously present to reign with them? And sure Christ will be thus forever with his saints, at his foretold coming, at the resurrection, and in the creation of the earth and all things new. When he was personally present the first time, though in his humiliation, it was even exceeding *sorrowful* to his dear disciples to think of his being personally absent from them only for "*a little while*." And should we be at all like them in our manifest feelings towards the same blessed Jesus, to anticipate the most enjoyment in the reign of *ourselves* or *others* on the earth, without the personal presence of the glorious "*King of saints*" to reign also, "*whose right it is?*"

In affirming, as already done, that the Scriptures contain no prophecy of any such thousand years to take place, before Christ's own coming to judgment, it is proper to say, that the "*thousand years' reign*" of saints "*in the first resurrection*," sitting on "*thrones*," "*judgment given unto them*," &c.,* is to come next *after*, rather than before, Christ's own coming to judgment, as the preceding fourteen verses of the same connection do most clearly and positively show; so that, of course, the period in that one instance called "*a thousand years*," as the reign of saints, must represent, or must be at least a part of, the period during which the whole body of God's elect will reign with Christ, and he with them, personally and gloriously, all seated upon their appointed and appropriate thrones, then in the "*new earth*," or kingdom of God, to go no more out, or where "*they shall reign forever and ever*."†

In maintaining that the Scriptures *do* contain much positive testimony against there being any such thousand years for a part of the saints to reign spiritually with Christ in this world, and while still in the body and on probation, or before his personal coming "*in flaming fire*," in the utter slaughter of all his enemies; a few particulars may be given briefly. (1.) According to Christ's own testimony on the subject of his "*coming and the end of the world*," "*the end*" will positively come just so soon as "*this gospel of the kingdom shall be preached*" as "*a witness to all nations*."‡ This then leaves no space for a thousand years, nor for one year of more time, *after* the gospel shall be so preached; and probably none will imagine that Christ will reign on the earth with his saints a thousand years, in any manner, before this completion of the gospel's being preached to all nations. (2.) "*The hour of*" God's "*judgment*" is to "*come*" directly, without space of time, at the full preaching of the "*everlasting gospel*" "*to every nation, and kindred, and tongue, and people*."§ This also affords no room for so long a period of peace on earth, *after* the nations shall have received the gospel, and before the actual "*hour of his judgment*." (3.) The prophets of the Lord, with lips touched with "*a live coal*" from his holy "*altar*," are to do this work, "*until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate*."|| Then, seeing that this waste and utter desolation of the earth of its inhabitants will not take place till Christ himself shall come to do it, and as the preaching of God's

* Rev. xx. 4—6.

§ Rev. xiv. 6, 7.

† Ibid. and xxii. 5.

‡ Matt. xxiv. 14.

|| Isa. vi. 6—9, 11.

word will not be finished till then, the testimony appears positive, that the church is not to have a thousand years' rest from preaching the gospel, *before* the work shall be actually done. (4.) "*The beast*," or "*horn*," apparently including all the oppressing, ungodly governments of this world, is to make "*war with the saints*," and "*prevail against them, until the Ancient of days*" shall come, "*and judgment*" shall "*be given to the saints*," when "*the time*" shall come for "*the saints*" to possess "*the kingdom*." * Except we spiritualize this coming of "*the Ancient of days*," to "*judgment*," &c., it is positive proof that there will be no thousand years *after* the "*horn*" shall have done prevailing against the saints, for them to reign *before* "*the Ancient of days*" shall come to give them the "*judgment*" and "*the kingdom*," for them to reign with him gloriously and forever. (5.) Christ has given his ministers the assurance of his being with them in their preaching the gospel to all nations, "*always, even unto the end of the world*;" † and, most positively, if we understand this "*end of the world*" literally, there can be no thousand years for the saints to reign on earth *after* their having done their work *before* this same "*end of the world*" shall come. (6.) The Lord denounces a dreadful "*wo*" against those who "*put far away the evil day*," and calls him an "*evil servant*" who shall even "*say in his heart, My Lord delayeth his coming*." ‡ And are we not ourselves the very persons thus reprobated, if we say, both in our hearts and with our lips, the Lord *will* delay his coming, till after we shall have enjoyed, at least, a thousand years' reign and triumph in this world, without his personal presence? And how could the Lord consistently thus denounce individuals for saying in their hearts, and preaching too, this flattering delay of his coming, if he has not abundantly and positively taught the contrary? (7.) The common Scripture doctrine of the Lord's coming "*quickly*," is considered as ample proof against the opposite doctrine of his delaying it so long for such a purpose. The day of his appearing is repeatedly represented as coming "*quickly*;" § "*as a thief in the night*;" || "*as the lightning*;" ¶ "*suddenly*;" *** and unexpectedly; "*at hand*;" †† "*nigh at hand*;" ††† "*near—near*;" and "*hasting greatly*;" §§ and for ought we know, within a year, or while we may be "*alive and remain unto the coming of our Lord Jesus Christ*." |||| Where then is the

* Dan. vii. 21, 22.

§ Rev. xxii. 12, 20.

** Mal. iii. 1.

§§ Zeph. i. 14.

† Matt. xxviii. 19, 20.

|| 1 Thess. v. 2.

†† Matt. iii. 1, & iv. 17.

‡ Matt. xxiv. 48—51.

¶ Matt. xxiv. 27.

†† Joel ii. 1.

|||| 1 Thess. iv. 15—17.

place for the opposite theory of the saints' promised reign on the earth a thousand years *before* the Lord's thus coming "*quickly*?" And why shall it be said that his foretold coming is to commence such a millennium? (8.) The signs of the times, in the fulfilment of prophecy, on examination, will be found as positively showing the great day of the Lord's coming, and "*the end of the world*," to be altogether too close upon us, to conceive it possible for the saints to find time to reign a thousand years with their spiritually descended King, *before* his own personal coming "*quickly*" to reign gloriously and forever.

7. BUT CHRIST WILL COME PERSONALLY AND VISIBLY.

The promised coming again of the great God and our Saviour Jesus Christ is yet future, and soon to be fulfilled in his literal, all-glorious, and personal coming, or descending "*from heaven*" to *this earth*, accompanied by his whole kingdom above, of "*saints*" and "*angels*,"* as "*the armies of heaven*,"† then coming with the "*shout*" of victory, "*with the voice of the Archangel, and with the trump of God*," "*in flaming fire*," when "*every eye shall see him*."‡

As a specimen from the sure word of prophecy, a few from the many passages will now be given, which sustain this latter as the only Scripture theory of Christ's second advent.

(1.) "*They shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.*" (Matt. xxiv. 30.)

According to our assumed fundamental principle of interpretation, this passage, showing the only manner of Christ's coming again, is all to be understood literally, or to mean precisely what the letter of it expresses, except the word "*clouds*," which represents the multitudes or myriads of the heavenly hosts who are to accompany Christ in his coming; and except the phrase, "*sound of a trumpet*," which represents the mighty call then to be issued for the nations of the living and the dead to come together to judgment.

(2.) "*As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.*" (Matt. xxiv. 27.)

By the same rule, this passage describes the manner of Christ's coming to be as sudden, as unsuspected by his

* 1 Thess. iii. 13. 2 Thess. i. 7. † Rev. xix. 11, 14. ‡ Rev. i. 7.

enemies, as fiery, as powerful, and as destructive, as the lightning, in its striking them.

(3.) *"And I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven."* (Dan. vii. 13.)

"And the Ancient of days did sit, whose garment was white as snow, and the hair of his head was like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." (Dan. vii. 9, 10.)

These passages, it will be seen, by the same rule, describe the manner of Christ's second coming, as he did it himself; that is, when he shall come, it will be literally and personally *"the Son of man," "the Ancient of days,"* with the same *"clouds of heaven,"* numbered as *"thousand thousands,"* who shall wait on him, or escort him in his glorious descending; when, though his justice will be exhibited before the *"ten thousand times ten thousand"* then to be congregated before him, when it shall be devouring to his enemies as *"burning fire,"* and as a *"fiery stream"* issuing and coming *"forth from before him;"* his own character will be seen by all to be spotless white, as represented by *"snow,"* and *"the pure wool."*

(4.) *"Our God shall come, and shall not keep silence; [or, not refrain from calling the world to judgment;] a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people."* (Ps. l. 3, 4.)

Here is another description of the manner of the only future, or second coming of the Lord, which perfectly harmonizes with what Christ himself and Daniel have foretold of it; showing most conclusively that it will be personal, dreadful, and devouring like fire to his enemies; with the *"call"* and assembling together of all above, and all below, that he may judge them.

(5.) *"He bowed the heavens also, and came down, and darkness was under his feet; and he rode upon a cherub and did fly; yea, he rode upon the wings of the wind."* (Ps. xviii. 8—10.)

"A fire goeth before him, and burneth up his enemies round about; his lightnings enlightened the world, and the earth trembled." (Ps. xcvi. 3, 4.)

It will be seen, that, although most of this is figurative, from things visible, or things which are made, according to our assumed rule this coming *"down"* of the Lord is literal,

showing the whole as a most glowing description of the Lord's personal, swift, terrible, and powerful coming, in the final overthrow of all "*his enemies*," as by a swift-going "*fire*," with the enlightening of "*the earth*," and the trembling of "*the world*."

(6.) *Say unto them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you.*" (Isa. xxxv. 4.)

This short description of the Lord's coming, given to "*strengthen*" his weak saints, who in their hearts fear him, is all to be understood literally; that is, his coming "*with vengeance*," and "*a recompense*," to "*save*" his own people, are here expressed with sufficient clearness, without the aid of figures from visible or material objects.

(7.) "*Behold, the day of the Lord cometh--- for I will gather all nations against Jerusalem to battle--- then shall the Lord go forth and fight against those nations--- and the Lord thy God shall come, and all the saints with thee.*" (Zech. xiv. 1—5.)

This, also, is understood to be all literal, except the word "*Jerusalem*," which, in this place, appears to represent the great city of anti-christian power, to be conquered by the armies of the Lord at his coming; out of which city, the saints, being now "*prisoners of hope*," are then to escape to "*the Mount Zion*," "*the heavenly Jerusalem*;"* or, which will be the same thing, they will then remain forever in the same "*Jerusalem*," "*sanctuary*," "*house of the Lord*," "*city*," or "*earth*," where they now are, when, on that occasion, "*Jerusalem shall be built again*,"† "*the sanctuary shall be cleansed*;"‡ "*there shall be no more the Canaanite in the house of the Lord of hosts*;"§ the "*earth*" and "*all things*" shall be created anew;|| when the saints shall all "*inherit*" their promised "*new earth*," to "*dwell therein forever*,"¶ being "*delivered*" soul and body "*from the bondage of corruption, into the glorious liberty of the children of God*," in his everlasting kingdom.** Then, as the passage literally foretells, "*the day of the Lord*" will come, when he will assemble all mankind to "*the battle of that great day of God Almighty*,"†† when he will "*go forth, and fight against*" all "*nations*" of his enemies combined; and "*come*" himself, "*and all the saints with*" him.‡‡

(8.) "*For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the*

* Heb. xii. 22.

§ Zech. xiv. 21.

** Rom. viii. 21.

† Dan. ix. 25.

|| Rev. xxi. 5.

†† Rev. xvi. 14.

‡ Dan. viii. 14.

¶ Isa. lrv. 17, 18.

‡‡ Zech. xiv. 3, 5.

trump of God.”—“*When the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire.*” (1 Thess. iv. 16. 2 Thess. i. 7, 8.)

Here the apostle is very particular to explain the second coming of Christ, as *not* being his mere *spiritual* coming, as many suppose; expressly affirming, that it is rather “*the Lord himself*,” who shall actually “*descend*,” or come down, “*from heaven*,” not in the secret silence, or “*still small voice*” of his peaceful Spirit, “*like a dove*,” but with even the “*shout*” of victory, from the very “*voice*” and “*trump of the Archangel*,” or Christ, the King of angels, the descending God, who will then be revealed, or made manifest, in view of the whole earth, when suddenly coming “*with his mighty angels*” from heaven to this earth again, “*the second time, without sin, unto salvation.*”*

Although, in this description by Paul of the manner of Christ's second coming, the words taken from earthly scenes are used figuratively, for our better understanding of the great event, it is most certain, that, so far as he speaks of “*the Lord*,” of his *descending* “*himself from heaven*,” “*with his mighty angels*,” in terrible vengeance on all his enemies, he speaks literally, or without figures.

(9.) “*And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all.*” (Jude, verse 14.)

From this it is apparent that the view now taken of the Lord's only coming to reign, is not of modern origin, since Enoch, only “*the seventh from Adam*,” foretold it, as of the Lord's own coming, with the multitude “*of his saints, to execute judgment*,” &c.

(10.) “*Behold he cometh with clouds, and every eye shall see him, and they also who pierced him; and all kindreds of the earth shall wail because of him.*” (Rev. i. 7.)

This passage, also, is understood to be all literal, except, again, the word “*clouds*,” representing the mighty hosts who shall come from heaven, with Christ, to judgment. The passage, also, perfectly accords with all others in the Bible, in explaining forcibly what the coming again of the Lord is; showing that it will be so real, or personal, that not only some shall behold him, but that “*every eye shall see him*,” when all nations and individuals of unbelievers, then to be known as “*they who pierced him*,” shall not only “*see him*,” but shall “*wail*” in hopeless despair at the sight of him, to them infinitely dreadful.

* Heb. ix. 28.

(11.) "*And I saw heaven opened, and behold a white horse; and he that sat on him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean.*" (Rev. xix. 11—14.)

Unless we set aside our rule of interpreting literally all the words of inspiration, which, when so interpreted, speak of spiritual, infinite, and everlasting realities, this whole passage, together with its following connection, foretells and describes the Lord's second coming, with "*the armies of heaven,*" all in battle array, "*to judge and make war*" with his enemies, when, with "*the sword of his mouth,*" he will smite them in an instant, with a slaughter in which not one of their whole army, composing the anti-christian "*beast,*" "*free and bond, small and great,*"* will escape; while, on the side of the Lord, not one of them will be either slain or wounded. And unless we do proceed on this principle of interpreting the prophecies of Christ's second advent, or if we rather interpret such mighty realities of the Spirit as mere figures of carnal trifles in the comparison, we naturally convert the solemn truth of this otherwise clear and powerful instruction, into spiritual "*lasciviousness*" and non-sensical jargon, which strengthens "*the hands of the wicked,*" and makes "*the heart of the righteous sad.*"† Since there is no passage of holy writ, which, on the present followed principle of interpretation, describes the oft-foretold return of the Lord to be anything less than his *own personal* coming to judgment, while, on this principle, every prophet, from Moses to Revelation, is most naturally understood, even by a child, as foretelling none other than a personal coming, this part of the subject is now submitted, to give place, as proposed, to another.

II. The events coming to pass with Christ's second advent are next to be noticed.

From what has been already presented, of the *manner* of the advent, much is naturally understood of the *events* to accompany it; so that, from this circumstance and want of limits, this part of the subject must be less full than the preceding.

* Rev. xix. 18—20.

† Ezek. xiii. 22.

1. A GENERAL RESURRECTION OF THE DEAD.

At the approaching second advent of Christ, there will be a resurrection of the dead. It will not be my object here to *prove* that there will be a resurrection of all "*that sleep in the dust of the earth.*" This doctrine is already sufficiently established by the holy writers, and the followers of Christ of course believe it, or they are still but Sadducees, or unbelievers in disguise. Neither shall I attempt to answer the queries of vain curiosity, in being wise above what is revealed on the subject of the resurrection. But as Christ's *second coming* has, in this age of darkness and declension in Israel, been by so many very widely separated from the *resurrection of the dead*, a few passages may be given, which connect these two great events together.

"*Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that sleep in dust. --- And the earth shall cast out the dead. --- For behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and no more cover her slain.*" (Isa. xxvi. 19—21.)

In this passage the prophet clearly and repeatedly connects the resurrection of the dead with the Lord's coming again, his coming to judgment, or coming "*out of his place, to punish the inhabitants of the earth for their iniquity.*"

"*And at that time shall Michael stand up, the great Prince which standeth for the children of thy people --- and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*" (Dan. xii. 1, 2.)

Understanding this "*Michael, the great Prince,*" to be the mighty "*Archangel,*" or Christ, who alone will be Captain of the heavenly hosts at the final deliverance of all the saints, and who alone has power of his own sufficient to conquer for them, this passage foretells the second or final coming of Christ, and connects it with the resurrection of the dead of both classes, saints and sinners. Then, as the Scriptures foretell but *one* coming of the Lord, after the first, and no resurrection of the dead except at his yet future coming, we seem authorized, by the instruction of this passage, to conclude that all the promises of Christ's coming again are to be fulfilled only at the resurrection of the dead, though in many places his coming is given without the express mention of the resurrection in its connection.

Christ also virtually connects the resurrection with his "*coming in the clouds of heaven,*" by saying that "*his*

elect" shall then be gathered "*from the four winds, from one end of heaven to the other,*"* since such a gathering cannot then take place, without the necessary resurrection of the dead.

Paul also thus represents it, by speaking of "*the coming of our Lord Jesus Christ with all his saints.*"† "*And them also which sleep in Jesus, will God bring with him.*" "*For the Lord himself shall descend from heaven - - - and the dead in Christ shall rise.*"‡ From these and other passages on Christ's coming again, or the resurrection, it will appear, on fairly examining them, that, in all cases, they harmonize among themselves, if considered as coming to pass together or at the same time; but will never literally make sense, by supposing them to come the one long before the other.

Although various prophecies have impressed me with the belief that there will be but one period for the resurrection both "*of the just and of the unjust,*" and that to be at the sudden moment of the Lord's coming, I have no controversy on the point with those who place what is called the "*first resurrection*" even "*a thousand years*" before the resurrection of the wicked; while they agree with me, that, at Christ's coming, the saints, soul and body, will all receive their everlasting, great reward, and the *souls* of the wicked will at the same time be "*cast into the [eternal] lake of fire.*"

As to what bodies the saints will possess, on being raised, it must satisfy us, at present, to know that Christ has said, that "*in the resurrection they shall be as the angels of God in heaven;*"§ and that an inspired apostle has said, that their bodies, on being raised, will be "*spiritual,*" *incorruptible, and glorious.*|| And with regard to the resurrection bodies of the wicked, we have no particular description of them in the Bible, and doubtless so, because its revelation would not have been profitable instruction for saints or sinners.

2. THE FINAL CONFLAGRATION.

At the second advent will be the great conflagration, or burning up of the earth, with all the enemies of God. The following are among the most conspicuous passages which speak of this conflagration.

"*Behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.*" (Mal. iv. 1.)

* Matt. xxiv. 30, 31.

§ Matt. xxii. 30.

† 1 Thess. iii. 13.

‡ 1 Thess. iv. 14, 16.

|| 1 Cor. xv. 42-44.

"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." (2 Peter iii. 10.)

Though I have no confidence in the scientific theory now somewhat popular, that this conflagration is to be by the literal fire, which is now burning in the bowels of the earth, finally to burst out and burn up the earth and the sea, we may all rest assured, that the dissolution of all carnal things, and the utter destruction of the enemies of God, on that occasion, will be inconceivably greater and more terrible than we can now possibly imagine from this terrible figurative representation of the event. The fire which is to devour the wicked, we are informed, is *unquenchable* and *"everlasting";** but that which is in the earth is but a part of the earth itself, which must then pass away, flee away,† or be utterly consumed, as variously described in Scripture, all representing the same thing.

3. THE NEW HEAVENS AND NEW EARTH.

A *"new heaven"* or *"heavens, and a new earth,"* are to be created for the saints' eternal abode, at the second coming of Christ. The passages which show it, are as follows:

"Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create." (Isa. lxxv. 17, 18.) *"Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness."* (2 Pet. iii. 13.) *"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea."* (Rev. xxi. 1.)

The connection of these several prophecies of the *"new earth"* and *"new heavens,"* shows them all as the prophecy of one event, and that event to take place at the coming of the Lord, at the creation of *"all things new,"*‡ when all the saints, soul and body, shall enter and dwell with their glorious Redeemer, and all the holy angels, in this *"new earth,"* being then the kingdom of heaven, *"forever"* and ever.§ The location of this glorious and everlasting kingdom and abode of all the saints, (after the resurrection, and coming into it of Christ and all his glorious kingdom now above,) is to be and remain precisely where this earth now stands, as all the prophecies on the subject leave us to understand. Its excellency, beauty, and glory are abun-

* Mark ix. 43, 44. Matt. xxv. 41.

† Rev. xxi. 5.

‡ Rev. xx. 11, & xxi. 1.

§ Isa. lxxv. 17, 18.

dantly described in the twenty-first chapter of Revelation, and in its parallel passages; and with regard to the unrevealed supposed nice particulars concerning it, we shall doubtless be wisest to content ourselves with allowing such "*secret things to belong unto the Lord our God.*"*

4. THE DAY OF JUDGMENT.

At the coming of Christ again, will come also the great day of judgment, and end of the world. Then the universe of beings mentioned in the Bible, of all angels and devils, saints and sinners, from first to last, will, "*in a moment, in the twinkling of an eye,*"† be summoned and assembled together before Christ, the Almighty Judge, then on the "*great white throne*" "*of his glory,*"‡ when, as sudden "*as the lightning,*"§ the testimony will be exhibited and fully known to all; when, also, the sentence will be pronounced and executed in regard to each individual; the saints then having their "*exceeding great*" reward with Christ in glory, and the enemies of God their portion in "*the lake of fire,*" which "*is the second death.*"|| Then, of course, there will be no further change, physical or moral, of the bodies or souls of rational beings, or of the state and condition of heaven, earth, or hell, so far as the Bible reveals. There will then be no more repentance nor calling to repentance; no more preaching of the gospel to sinners; no more striving of God's Spirit with them; no more prayers for them; no further pity, love, nor mercy of the Lord towards them; nor any remains of hope with them that their condition will ever be any better; when "*he that is filthy*" will "*be filthy still,*"¶ and all they who then shall weep, and wail, and howl, and gnash their teeth in miserable despair, having slighted and refused the offers of mercy during their life long, will never cease that inconceivably wretched employment, or state of wo. "*Therefore, also, now, thus saith the Lord, turn ye even unto me, with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*" (Joel ii. 12, 13.)

5. THE MILLENNIUM EVERLASTING.

At the now anticipated special soon coming of the Lord to judgment, with his "*everlasting kingdom,*" the glorious, long-foretold "*reign*" of saints with Christ "*on earth,*" on

* Deut. xxix. 29.

† Matt. xxv. 31, 32. Rev. xx. 11, 12.

‡ Matt. xxv. 34, 41, 46. Rev. xx. 4—6, 13—15.

§ Rev. xxii. 11. Matt. xxiv. 51. Jas. v. 1. Rev. i. 7.

† 1 Cor. xv. 51, 52.

§ Matt. xxiv. 27.

their promised "*thrones*,"* will commence. This infinitely blessed and everlasting state of all the host of the elect, and its duration, is now popularly, though not scripturally, called the MILLENNIUM, because the word millennium signifies "*a thousand years*," and because, in one instance of prophecy, the phrase "*a thousand years*" represents the period of the saints' final reign with Christ on "*thrones*." To prevent the appearance of having discarded already, in any remarks, any part of this millennial reign of the saints with Christ "*on the earth*," I would here avow my firm belief in the whole of it, as described in Rev. xx. 4—6. At the same time, it is to me a matter of regret, that, specially in modern times, the speculations of many have discarded, or taken from the millennium so much of its real excellency and glory. The speculations on this subject, which I regret, exclude at once and entirely from the saints' promised millennium, or reign on earth, the glorious creation of the earth anew, which, as already shown, is to take place, to make it a fit habitation and kingdom in which they can reign most gloriously. The same speculations, also, exclude from the millennium the personal or visible presence of all the holy angels; all the patriarchs, apostles, martyrs, and saints who shall have previously died in the Lord; and the visible, glorious presence of Christ, the King of saints himself. More than this, these modern speculations spoil the hope of the millennium, by taking from it its eternity of duration, and by adding to it all the carnal things of the present earth, with all the flesh and blood, and natural appetites of the reigning saints, together with acknowledged imperfection, sin and sinners therein, with apostasy and death itself, together with another great victory and triumph of Satan over the church on earth, to put an *end* to the millennium so anticipated. And, more than all this, such a theory of the promised reign of saints is sorrowful, comparatively, (if desirable at all to heavenly-minded Christians,) in its allowing no one of *us*, now on earth, any assurance, from Scripture, of ever enjoying or witnessing a single moment of it for ourselves.

But let us turn away from these comparative beggarly elements, or sorrowful anticipations, arising from a theory of modern popularity in the church, or from a creature of much unbelief, to the faith and hope of the true millennial reign of saints, which is presented in the sure word of prophecy.

(1.) As may be seen from proof already exhibited, the

* Luke xxii. 29, 30. Rev. xx. 4—6.

saints' millennial reign on earth will be blessed and glorious, because the "*curse*"* now resting on the earth will then be finally removed,† by which, and the creation of "*all things new*," and even of the earth itself, it will become a "*paradise*," as before the fall of man.‡ Then, of course, the earth will be a fit and glorious place for the promised reign of the saints with Christ, and a fit place for him also to be personally and gloriously present to reign with them.

(2.) This millennium will be the more blessed for the reigning saints, because then all carnal things, or things of corruption, including "*flesh and blood*,"§ all imperfection, sinners, "*foul spirits*,"|| Satan himself,¶ all sorrow, tears, pain and death of every kind,** will then be perfectly and finally excluded from the earth, and from all connection with the saints then on their "*thrones*," "*round about the throne*" of their glorious King.††

(3.) Then the saints will be blessed with the inheritance of their promised "*earth*" and "*kingdom*," in its then perfect *fitness* for a kingdom to "*be given to the people of the saints of the Most High*," when "*the kingdom, and dominion, and greatness of the kingdom UNDER [not above] the whole heaven, shall be given to*" them, as an "*everlasting kingdom*."††

(4.) The blessedness of this millennial reign will be increased by the personal and glorious presence in it of all the patriarchal, apostolic, martyr, and other saints since the world began, to the end thereof, including the innumerable multitude of the holy angels, who will join in their high praises to the Almighty on his eternal throne.

(5.) This millennial blessedness is infinitely the more desirable, in its being as eternal as the eternal kingdom of God, where it is to be enjoyed.§§ Were there one inspired assurance of its coming to a final close, after any conceivable duration of its continuance, it would, after all, be infinitely and eternally another thing for the grasp of a lively faith, from what it is now, when known to be eternal.

(6.) This millennium is to be preferred before the other which was mentioned, in its giving full place for Christ himself to come, according to his promise, with his whole kingdom of angels and saints, perfectly to fulfil, to his suffering people on earth, literally, all his blessed promises in every particular, just as he gave them. Accordingly, then,

* Gen. iii. 14. Isa. xxiv. 6. Jer. xlv. 22. † Acts iii. 22. Matt. xiii. 41.

‡ Rev. xxi. 5. ii. 7. Gen. ii. 9, 10. Rev. xxii. 1, 2.

§ 1 Cor. xv. 50.

|| Rev. xviii. 2.

¶ Rev. xx. 10.

** Rev. xxi. 4.

†† Rev. iv. 4, & xx. 4—6.

‡‡ Dan. vii. 27.

§§ Rev. xxii. 5.

he will literally come in his kingdom, of "*mighty angels*" and "*saints*," as "*the armies of heaven*," to the earth which we now inhabit, the "*uttermost parts*" of which, we know, are promised him for his "*inheritance*,"* or to be his kingdom, when he shall come "*into*" his "*kingdom*,"† and his saints "*shall come from the east, and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God; but the children of the kingdom*" (or those previously reigning in it,) "*shall be cast out*."‡ Then will Christ's reign on the earth be "*from the rising of the sun to the going down of the same*," and "*from sea even to sea, and from the river to the ends of the earth*."§ While, in all these and other promises, our rule of interpretation admits the use of present visible things, such as rivers, seas, rising and setting of the sun, and the like, to be figures of things infinitely more important, it holds fast the uniform literal interpretation of all those things, which, instead of being at present visible and momentary, are themselves spiritual, or infinite in their importance.

(7.) This millennial reign of the saints on the earth is the more desirable for its assurance made to saints, now and in all ages, that, whether living long or dying soon in this world, they shall all themselves personally and forever enjoy it, instead of the offer of a hope that possibly some of their posterity, in after ages, shall enjoy it for a time, as in case of a supposed temporal millennium.

(8.) The same millennium is also desirable, in its being the object of the true Christian faith and hope, and the safe resting-place of the heart. Faith being "*the substance of things hoped for, and the evidence of things not seen*," it is plain that such a faith has nothing to do with, neither can it grasp, the earthly things of a temporal millennium. And most surely, the saints' true hope can never anchor at all on any supposed millennial rest or reign in the present world; because the Lord forbids their anticipation of bliss of any kind in this life, even for an hour, saying, "*For ye know not what hour your Lord doth come*." He also calls a worldly man a "*fool*," for such an anticipation of bliss on earth, though in apparently the most favorable prospects of enjoying it, under the penalty of suddenly taking away the soul.|| And how can any Christian truly anchor, or set his hope on millennial bliss in this world, under the prohibition of the Lord, and with no assurance of another day here to live, even should such a millennium of time begin to-

* Ps. n. 8.

§ Mal. i. 11. Zech. ix. 10

† Luke xxiii. 42

‡ Matt. vii. 11, 12

|| Luke xii. 20.

morrow? Again, as the saints are commanded to set their heart on things above, and forbidden so to set it on things on the earth,* it might seem as an act of deliberate and positive rebellion against God's authority, for us to set our heart on, or attempt to delight ourselves with, such a millennial period, should we seem to find it revealed. But, living or dying, and in all situations, the saints may grasp, both with faith and hope, and safely and joyfully, as commanded, set their heart on the high, holy, and heavenly promised blessedness of their true millennial reign with Christ "*on the earth*," when he himself shall come, and when, "*in the regeneration*" of all things then to be effected, they shall "*sit on thrones*" with him in his kingdom. And surely,

"The thoughts of such amazing bliss
Should constant joys create."

III. It remains, now, briefly to speak of the condition of things on the earth, from the present time till Christ's second coming himself to reign.

1. NO MILLENNIUM TILL CHRIST HIMSELF SHALL COME, "QUICKLY."

As already shown, we are to look for no thousand years for the *spiritual* reign of Christ on the earth, with men in the flesh, and still on probation, before his own coming in his kingdom, to reign gloriously and eternally. Accordingly, we may anticipate the final deliverance and most triumphant and blessed reign of all the saints, when all their vast desires shall be forever satisfied, as being at least "*a thousand years*" nearer "*at hand*," than in putting it off for a supposed temporal millennium *first*, to come and pass away. Then may we not, with an emphasis, repeat the text of the already "*long-suffering*" or waiting Jesus, in the introduction of his ministry, viz.—"*The time is fulfilled, and the kingdom of heaven is at hand; repent ye, and believe the gospel.*"

2. NO CONVERSION OF THE WORLD FIRST.

Neither are we to look for the conversion of the whole world to the faith of Christ, before his coming to judgment. The doctrine of the "world's conversion," and the phrase itself, are now supposed to be of but modern origin, and scarcely found, if found at all, in the theology of any age before the present. And most surely its very opposite is abundantly contained in the Bible. To be sure, the Bible repeatedly inculcates a doctrine like this, that "*the heathen*

* Col. iii. 2.

[enemies of God] *shall be given*" to Christ and to his saints, for an "*inheritance, and the uttermost parts of the earth for a possession*;" but instead of a promise here for the saving conversion of the world of God's enemies, it is rather a promise to Christ and the saints for a final victory over the whole world of incorrigible sinners, when Christ shall come, and the saints shall inherit the earth, then to be renewed, and the wicked to be cast out. The next words of the same promise are, "*Thou shalt break them [the heathen] with a rod of iron, thou shalt dash them in pieces like a potter's vessel.*" Thus, putting the whole passage together as the Lord has done it, it becomes to the wicked, who wait for the world's conversion, a dreadful threatening of their sudden and universal destruction from the presence of the Lord, instead of a promise of their salvation on its fulfilment. And thus, on examination, it will be found that all the *supposed* predictions of "the world's conversion," mean something altogether different from such an event. This new doctrine and language of "the world's conversion," as a syren song mostly if not wholly come into vogue since my own short recollection, seems now, and for a few years past, very much gone into disuse among ministers and leading Christians, as in case also of the doctrine of a temporal millennium just at hand. And probably this change in their anticipations is in part the result of their disappointed expectations, on witnessing the increase of abounding iniquity, and love waxing cold, in the place of their expected increase of primitive Christianity; and also the result of their deeper reflection for themselves on religious and moral questions, since the late commencement of reform operations, wherein they have detected themselves as being before much deceived on many points which have undergone the test of public scrutiny, beginning perhaps with the temperance movements.

3. NO RETURN OF THE UNBELIEVING JEWS FIRST.

Neither do I look for the removal of the scattered, unbelieving Jews from their present locations to Palestine, before Christ's coming; while the rule of interpretation thus far pursued, rather explains all those gathering promises to Israel, as the promises to all the Israel of God by faith, to be inherited in the New Jerusalem state of the earth forever, at the return of the Messiah. But with my brethren of a different sentiment on this point, who also look for the Lord near, and who do not intend to present a theory on the subject to delay his coming, I would rather now waive than controvert the question. The time doubtless is near when, without controversy, the lovers of Christ's expected quick

appearing will be agreed on all those minor points of their present differences.

4. THE GOSPEL POWERFULLY AND EVERYWHERE SPREAD FIRST.

But this "*gospel of the kingdom*," with Christ, the great King, "*at hand*," must "*be preached in all the world, for a witness to all nations, and then shall the end come.*"* Though there may be discrepancies of opinion among us on *this* subject, I am constrained, from the Bible, yet to look for a very sudden, swift, and powerful spread of the gospel, of the Judge now at the door, throughout all nations and tongues, to prepare the way for Christ's sudden appearance. But as this is to be "*a short work*," "*cut short in righteousness*" by the "*midnight cry*" and general outpouring of the Spirit on the scattered and overcome saints, my continual prayer and expectation are for its immediately being done, as it may all be done, with present preparations, within one year, even without miracles, when Christ may come, as well as at any more remote period. But as to the theory of multitudes of conversions before Christ's coming, I surely cannot say that it will be so, for the Scriptures do not affirm it, but rather that the foolish virgins, sleeping till that midnight cry, or sudden preaching of the gospel, (effectually to the wise,) will have no oil, till the Bridegroom shall come and shut the door against them.

5. THE CHURCH EVERYWHERE AWAKENED FIRST.

According to the same parable and parallel passages, the wise, or the saints universally, will, for a very short time, (how short, I know not,) be wide awake, with trimmed lamps, to go with the Bridegroom in to the marriage, at his coming; though he will find his enemies still in midnight darkness, and as unprepared and unsuspecting of his coming at all, as in case of the antediluvians and Sodomites, on being suddenly all destroyed with the flood, and fire and brimstone rained down from heaven. And in like manner, as the Scriptures teach, the unbelieving wicked will wax worse and worse, deceiving and being deceived, persecuting, mocking, and scoffing, more and more, till, as the lightning from heaven, Christ and his whole kingdom will come upon them, and, in a twinkling, they will all "*go away into everlasting fire, prepared for the devil and his angels.*"

6. WORLDLY BUSINESS AS USUAL TILL CHRIST COMES.

Of course, the Scriptures teach, that while the wicked, including false brethren, will continue their unbelieving, worldly speculations, riot, and the like, worldly things and events will proceed as at present, though with rapidly

* Matt. xxiv 14. Rev. xiv. 6, 7

increased inventions, improvements, and convulsions in their great combinations and public affairs. Worldly business of every kind will be pushed forward till the last; and even the saints, not knowing the particular time of the end, will be in duty bound to be diligent in every good word and work, not even to the neglecting of their bodily wants; so that, on the very last day, and at the very moment of their Lord's "*sudden*" "*appearing*," they will, many of them, be employed with the wicked; and "*at the mill*," "*in the field*," "*on the house-top*," or "*in bed together*;" when, "*in a twinkling*," at his coming, "*the one shall be taken, and the other left*." "*Watch, therefore, for ye know not what hour your Lord doth come.*"

LECTURE

ON THE SIGNS OF

CHRIST'S SECOND COMING "QUICKLY,"

BY HENRY JONES, OF NEW YORK,

Before the 2d General Conference on the Advent, at Lowell, Ms., June 15, 16, 17, 1861.

"*What shall be the sign of thy coming and of the end of the world?*"—Matt. xxiv. 3.

THIS was a question of Christ's disciples, proposed to himself, on hearing him speak of his coming "*in the name of the Lord*," at the destruction of his enemies, and in the overthrow of all their works, or in the dissolution of all earthly things.*

Without revealing the precise time of the great event, in answering this question, Christ did foretell the coming to pass of several previous events, to be the signs of its coming, according to the question, and then lays a command on the genealogy of his people, to "*know that it is near, even at the*

* Matt. xxiii. 33, 35, 36, & xxiv. 2, 3.

doors," on their seeing these signs.* In the examination of these foretold signs, which are in harmony with others, given by the former and latter prophets for the same purpose, I design to proceed on the FUNDAMENTAL PRINCIPLE, that, in all cases, such prophecies as these are given *literally*, and not mystically. Accordingly, I shall understand Christ's "*coming, and the end of the world*," only to mean Christ's "*coming and the end of the world*;" and I shall understand "*the signs*" of this same period to be literally the *very "signs"* visibly to come to pass, precisely as foretold, and but just before that great day, instead of mystifying them, as some have presumed to do, into the political and other events which occurred in the closing up of the "Jewish dispensation." I am well aware that, in doing this, I pass boldly over ground very much untrod in modern times, yet it is with becoming deference and kindness of feeling toward those who may still conscientiously question the principle now laid down. Daring unbelievers and hypocrites may rage and scoff at the result of this principle, till, too late for themselves, they will perceive its solemn and awful truth; as it is revealed of them,—"*And none of the wicked shall understand; but the wise shall understand*" --- "*And God shall send them [the wicked] strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.*"†

The expression, "*at hand*," many times attached to the "*great day*," and coming again of the Lord, and uttered thousands of years before its coming to pass, is very naturally understood, from its uniform connection—(1.) As an awakening admonition at all times, until the last, to all persons reading or hearing it, that the time of their departure is verily "*at hand*," when they must meet the Lord, and witness and experience the scenes of the future and eternal state, as really as in case of all men at the last day; (2.) As an admonition to all, and at all times, that the final judgment of the great day is *comparatively* "*at hand*;" (3.) As an admonition of its being not only comparatively, but in all respects, very near to all, on the witnessed fulfilling of the prophetic signs usually connected with the event, when said to be "*at hand*," or "*nigh at hand*;" and, (4.) It is understood as an admonition, especially *now*, on witnessing the various foretold signs of its approach so far fulfilled, and rapidly fulfilling, that we should be prepared immediately, every one of us, without

* Matt. xxiv. 33.

† Dan. xii. 10. 2 Thess. ii. 11, 12.

loss of time, for the tremendous events of that great day, which is to break as the lightning-flash upon the astonished multitudes of those who shall continue to "*put far off the evil day.*" In the latter sense only, the subject is now to be contemplated; and in doing it, the proof may be presented in two parts, viz., CIRCUMSTANTIAL and POSITIVE PROOF.

I. The circumstantial proof is to be presented, that the great day of the Lord's returning to judge the world is now absolutely near, and may come, for aught we can know, within a single year.

1. NO PROPHECY TO THE CONTRARY.

Since the *first* advent of Christ, there has been no other so great unfulfilled prophecy as of that advent, foretelling the *second*, to be otherwise than near. Christ himself, on giving the signs of its near approach, never gave the least countenance to the imagination of its being remote. Neither have any of his apostles since intimated a word, even of the possibility of the day afar off. Paul, in saying, "*But that day shall not come, except there come a falling away first,*" could not surely mean to represent it afar off; because, in the same connection, he says, "*But the mystery of iniquity doth already work,*" as though this might indicate the "*falling away*" to be very near, or already begun. Furthermore, he could not have represented the day afar off, without positively contradicting his own oft-repeated declarations, such as, "*The time is short,*" &c. Neither could he have so taught, consistently with his looking for Christ himself descending from heaven, so nigh, as possibly to find him and his brethren still alive and remaining, to be changed and caught up with the saints, who will rise on the occasion.*

2. MUCH PROPHECY OF SECOND ADVENT "QUICKLY."

Christ uniformly spake of the great event of his coming, as being "*at hand,*" coming "*in a little while,*" and coming "*quickly;*"† which it would seem impossible for him to do consistently, had he ever authorized his prophets to foretell the event so far off, as not now to be actually near.

3. APOSTOLIC FAITH OF SECOND ADVENT "QUICKLY."

All who followed Christ, and listened to his instructions, understood him to foretell his return as even then being near, and not in any respect afar off, to themselves or others. It is apparent that they so understood him, from the fact that his words are left on record for us, and we see

* 1 Thess. iv. 15—17.

† John xvi. 16—19. Rev. xxii. 12, 20.

that he uniformly and plainly so informed them, and that they used similar language in speaking of it as being near, when mentioning its distance. They frequently spake in this manner: "*The end of all things is at hand*;" "*The coming of the Lord draweth nigh*;" "*Behold, the Judge standeth before the door*;" "*For yet a little while*,"* &c.

4. TEMPORAL DEATH NOT FORETOLD FIRST.

It is a remarkable circumstance of the New Testament, though apparently overlooked very much at this time, that it contains not a single assurance to any particular individuals, except Peter, of their not being found alive themselves at Christ's second coming. Paul, on saying, "*It is appointed unto men once to die*,"† did not mention any individuals or class then living, who had this appointment; neither did he say, that this appointment was for *all* "men;" nor could he have done it in truth, nor without a palpable contradiction of himself, in saying, at another time, on this very subject, "*We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump*."‡ Christ foretold the martyrdom of some of his faithful people, without designating any except the one already mentioned. Otherwise, there is no assurance to one of us now living, that *we* shall positively meet our Judge before his "*coming in the clouds*" to judgment. And yet the universality of temporal death at hand, as a substitute for the judgment at hand, is almost the whole alleged gospel of the present age of unbelief and darkness on that particular subject. Seeing, then, that this substitute of the universal certainty of death at hand, as an awakening consideration, is wholly unauthorized, and even repelled in the New Testament, being no substitute at all, so to speak, (as appears from the decline of primitive faith under the use of it,) why should we not all, who pretend to believe in the actual coming of the Judge at hand, expunge at once from our prayers, our exhortations, and other religious instructions and remarks, this substitute of death at hand, and place in its stead the true doctrine of our own and the apostles' belief, of the coming of Christ and the judgment at hand? This was what made Felix, the Roman governor, to tremble, and almost persuaded king Agrippa to be a Christian; and was indeed the great power of the gospel for the awakening of the careless in primitive ages, and most certainly will be so again, when it shall be prominently presented by the church and her ministry, as in the apostles' days.

* 1 Pet. iv. 7. Jas. v. 8, 9. Heb. x. 36, 37.

† Heb. ix. 27.

‡ 1 Cor. xv. 51, 52.

5. PRIMITIVE TWO HUNDRED YEARS' FAITH OF THE ADVENT "QUICKLY."

The church, with martyr spirits, for two hundred years, or till their falling away from her faith, so understood this doctrine from Christ and the apostles; and they preached the coming again of their Lord as being at hand. Gibbon, a champion of infidelity, in addition to the history of the church on this subject, affirms this as a fact, attempting to wield it as a weapon against Christianity. In doing it, he maintains that the whole system of the Christian religion is false, because those anticipations of the early saints, truly founded on the gospel, are not yet realized in the Lord's actual coming before now. But most surely he would not have brought this important fact to support his infidelity, had not the present very spirit of that infidelity so overcome the church, in wresting from her embrace that precious, primitive, and powerful doctrine of the Lord's soon coming to deliver Israel, at the resurrection and judgment. With the lively anticipations of this blessed event, and constant preparations for it, it is self-evident that believers can never backslide. So far, certainly, these facts are fair circumstantial testimony in favor of our all returning to this primitive and comforting doctrine of the church, and of our preaching it again so rousing through the earth, that open infidelity will resort to other weapons than this, to prove Christianity a fiction.

6. MODERN ORIGIN OF CONTRARY DOCTRINE.

The opposite of Christ's coming at hand, as now quite popular, is but a very modern doctrine in the faith of believers. History shows that in the martyr-age of the church, three hundred years ago, the sentiment authorizing the putting far away the great day was publicly repudiated, rather than fostered, by the watchmen. The public creeds, also, of all the branches of the evangelical church, on this subject, have, apparently on purpose, excluded the flattering sentiment of looking for the judgment afar off. Also, the parallel and explanatory references of our still popular Polyglott and Bible Society's Reference Bibles, long ago selected by men eminently learned both in the letter and spirit of holy truth, do most clearly explain the prophecies of Christ's second coming as being at hand, rather than afar off. And, indeed, it seems from a retrospect of the past, only for a short time, that the theory of a long paradisiacal state of the church in this world, to authorize the delay of the Lord's coming, or to hedge up its way, has gained, perhaps, ninety-nine hundredths of its present popularity within the last century, and that it may be considered

as the fruitful source, or legitimate parent, of the multiplied and gross evils which have since made havoc of the faith of the church.

II. Positive Scripture proof is to be presented, showing the special near coming of Christ and his glorious kingdom to judgment.

1. VISIBLE SIGHTS AS SIGNS FULFILLED.

The "*fearful sights, and great signs from heaven*,"* already come to pass, as foretold, are brought as proof on this point. These "*sights and signs*" of Christ's near coming, I must understand as literal, and to be really seen; for surely a fearful-looking object in *the heavens* could not be indeed a "*sight*" at all, without being visible and actually seen. They are some of them given in answer to the question, "*What shall be the sign of thy coming and of the end of the world?*"† And they are uniformly connected with the great day of the Lord's coming, and sometimes represented as "*sights*" to be seen, or to come to pass, "*BEFORE that great and terrible*," or "*dreadful day of the Lord come*."‡ These "*sights*" are represented as "*blood, and fire, and pillars of smoke*;"§ "*the sun turned into darkness, and the moon into blood*;"|| "*the stars falling from heaven, as a fig-tree casteth her untimely figs when shaken with a mighty wind*."¶

Such "*sights*" as these, or nearly all of them, have appeared in *the heavens*, literally and precisely as foretold; while we and our late fathers have seen them. As a single specimen of these "*fearful sights*," the following may be now given:

"From late London papers."

"London, Sept. 5, [1839.]—Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena, the falling stars and northern lights, witnessed for many years past. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming [or '*fearful*'] appearance, and was exactly like that occasioned by a terrific fire.

* Luke xxi. 11.
‡ Acts ii. 19, 20.

† Matt. xxiv. 3.
|| Matt. xxiv. 29.

‡ Joel ii. 31.
¶ Rev. vi. 12, 13.

The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen with it volumes of smoke, [*'pillars of smoke,'*] which rolled over and over; and every beholder seemed convinced that it was a tremendous conflagration, [or *'fire.'*] The consternation [or *'fearful'* effect] in the metropolis was very great: thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farringdon street, Watling street, Waterloo road, and likewise those belonging to the West of England station—in fact, every fire-engine in London was horsed and galloped after the supposed scene of destruction, with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances [*'fearful sights'*] lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

“At two o'clock in the morning, the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noon-day, and the atmosphere was remarkably clear. The southern hemisphere, at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular, but magnificent contrast: it was clear to extreme, and the light was very vivid. There was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with that swiftness toward the earth, that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark, crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterward, columns of silvery light radiated from it. They increased wonderfully, intermingled among crimson vapor, which formed at the same time; and when at full height, the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away. During the scene, a great many persons assembled on the bridges across the river Thames, where they had a

commanding view of the heavens, and watched the progress of the phenomenon attentively."—[*New York Commercial Advertiser*, Oct. 22, 1839.]

By consulting the above New York "Commercial Advertiser," of Sept. 4, and the New York "Christian Advocate and Journal," of Sept. 13, 1839, it will be noticed that the above phenomena were seen extensively through this country on the same night as in England, so far as respects the lights, though somewhat less "terrific" than in Europe. The fiery lights and blood-colored snow on the ground, in this country, on the night of Jan. 25th, 1837, will be remembered by thousands, who were deeply affected at the "*fearful sight*." And so will they remember the "*sight*," which actually made thousands to fear greatly, through this country and elsewhere, on the morning of Nov. 13, 1833, when, for two hours, the very stars "*from heaven*" appeared to be all falling to the earth, as the fruit from a tree when violently shook off.

It is true that these sights, some of them seen more or less for over a century past, and increasingly so of late, are now not popularly called by name, as called and described in the prophecies; though the darkening of the sun, in the year 1780, is called "the dark day," while the "*sights*" of "*blood, and fire, and pillars of smoke*," are called "northern lights," or "the Aurora Borealis," and those of the stars falling are called "showers of meteors." As foretold, and to be expected, none but such as love the appearing of Christ will ever understand these "*sights*," when perfectly fulfilled, as any sign at all of its being near. For others will continue to the last in denying them as "*signs*;" in saying, "*all things continue as they were*;" and "*where is the promise of his coming?*"* Accordingly, the "*oppositions of science, falsely so called*,"† in the present age, have already taken a firm stand against the position that any of these "*fearful sights and great signs*" in the heavens, are among the foretold "*signs*" of Christ's coming at hand.

Without spending time to answer any of the multiplied theories conflicting one with another, in the efforts of unbelief, to prove that all these "*sights*" have resulted from natural causes; that they have been common ever since the creation; and that none of them are the fulfilling of any prophecy of Christ's second coming; it may be sufficient now to say, that,—

(1.) Such "*sights and signs*" have truly appeared to

* 2 Peter iii. 4.

† 1 Tim. vi. 20.

their astonished beholders, at first view, to be as literally a fulfilling of the prophecies, as could be given by him who foretold them.

(2.) They have had every appearance of being altogether as supernatural, and fitted to be "*great signs*" of such an event, as represented in the prophecies concerning them.

(3.) Understanding the Lord to speak literally, or to mean something as solemn and important as his words literally imply, these sights are indeed among the "*great signs*" of the "*great and terrible day of the Lord,*" in his soon coming.

(4.) The efforts of science and unbelief combined, have hitherto failed, and must finally fail, of showing any consistent natural cause for such "*sights*;" thus virtually leaving them as the supernatural events foretold.

(5.) The same efforts must also fail, in attempting to prove from history, or any other source, that these sights are as ancient as the lightning, the eclipses, and the rainbow in the heavens; since, to say the least, there is certainly no inspired, nor other indubitable testimony of their great antiquity, as there is in case of the lightning, &c. More than this, they surely are modern in their origin, let human testimony be what it may; because we have much inspired testimony that they are not so ancient as "*creation,*" but rather that they are modern and latter-day events; in their being the repeated and express foretold "*signs*" immediately to precede the Lord's coming. For, if as ancient as the lightning, they would of course no more naturally admonish men of the great day at hand, than the lightning itself has done it in every thunder-shower since the creation.

(6.) In letting "*God be true, but every man a liar,*" we must, after all human testimony to the contrary, allow that those sights and signs are rather modern, and that they do apprise us of the near approach of our blessed Lord in his kingdom; since God has repeatedly and most clearly declared that those events "*shall be the sign of*" his "*coming and of the end of the world.*"* To affirm the opposite, surely, is no less than blasphemously reversing the Lord's words, in virtually saying, Let every man be true, but God a liar.

2. FORETOLD GREAT DECEPTIONS COME TO PASS.

The deceptions now long palmed upon the church, as to the oft-foretold event of Christ's second coming, are now brought as positive proof of the event at hand. The first

* Matt. xxiv. 32.

words of our Lord, in giving the "*signs*" of his "*coming and the end of the world*," are, "*Take heed that no man deceive you;*" that is, on this important point to be well understood. On the same and other occasions, Christ repeatedly informs us of many "*false phrophets*," or false witnesses, on the subject of his coming, just before the event; of much deception and many deceived, and "*even, if it were possible, the very elect*," in their saying, "*Lo, here is Christ, or, Lo, there*," &c.; and then most solemnly admonishes his people not to be thus deceived in the belief of such falsehoods of his coming, before he shall indeed come as the lightning from heaven.*

And, surely, this "*sign*" is already abundantly fulfilled. Many of the church have been thus "*deceived*" on this very point, and fatally too, as it is feared. And how much have we all heard of, "*Lo, here is Christ*," or, "*Lo, there*;" he is already come; rather than, "*Behold, the Bridegroom cometh, go ye out to meet him*." And how many are still so deceived on the "*signs*" of Christ's coming at hand, that they are even bold in their calculations of its being very far off,—more than a thousand years,—and some of the leaders in Israel have placed the event more than three hundred and sixty thousand years off; so that the certain death of all the present human race first has been substituted as a part of the gospel, instead of the day of the Lord at hand, or the coming of Christ "*quickly*." Accordingly, to make the prophecies of Christ's coming to judgment harmonize with this putting "*far away the evil day*," how many have explained the Old Testament as having its entire fulfilment before the judgment, or during the Jewish and Christian dispensations. And how many, too, are yet explaining Christ's own most vivid, rousing, and clear descriptions of his coming "*as the lightning*," "*in the clouds of heaven*," sending "*his angels*," gathering "*his elect*," &c., as having had their primary fulfilment in the battle siege of Jerusalem by the Roman army. As sure, then, as Christ foretold his second coming, and these deceptions as one "*sign*" of its being "*near, even at the doors*," this "*sign*" is now fulfilled in the sight of all; so that we should "*know*," as Christ bids us, that his coming is thus "*near*."

3. FORETOLD SPIRITUAL DARKNESS COME TO PASS.

The present prevailing general and gross darkness on the prophecies of the second advent, is a foretold fulfilled sign of the event truly near. The prophet said that "*darkness*" should "*cover the earth, and gross darkness the people*," in

* Matt. xxiv. 4, 23—26.

the very expression of saying, also, "*but the Lord shall arise upon thee, and his glory shall be seen upon thee.*"* Notwithstanding the present darkness which explains this last clause as fulfilled without Christ's second coming, he will then fulfil it, in shining gloriously and forever on all his people, as the risen "*Sun of righteousness.*"† Christ, also, in the parable of the ten virgins, on the subject of his coming again, foretold a state of so great midnight darkness just before it, that the wise, or his own saints, would be found asleep with the foolish or wicked, and to be awaked by a midnight cry, just in time suddenly to prepare to meet him in his then sudden coming.‡ And, most certainly, this prophecy of "*gross*" and "*midnight*" darkness on Christ's coming, at hand, is now as perfectly fulfilled as it ever can be. For such darkness has prevailed on these repeated prophecies of the Lord's final coming, that even most of the churches have long understood them to mean anything else than that great event, and have felt that they were inexplicable, if not fulfilled in worldly things, or to be understood no faster than fulfilled. And how many of the same persons, too, have been so sound asleep on the coming of Christ at hand, that, though professing to follow hard after him, they have thought, said, or felt, no more of his near coming, than if the event were not foretold, and no more than we think of a temporal event at hand, when we are sound asleep at midnight, and without even dreaming on the subject.

4. FORETOLD DECEPTIONS FROM HUMAN WAR ARGUMENTS.

The present very popular and general argument, that the prophecies of Christ's coming are fulfilled in human "*Wars*," is positive proof of the same event now "*near.*" Christ said, on giving these "*signs*," as requested, "*And ye shall hear of wars and rumors of wars; see that ye be not troubled, [not deceived, or moved in your faith,] for all these things [these deceptions, by hearing of wars,] must come to pass; but the end is not yet,*" or the Son of man is not come yet. The mere existence "*of wars*" and war "*rumors*" could be no signal sign of Christ's coming, from the fact that such events are too common, have been and will be, from Cain's day to the end of the world, to be an understood sign of Christ "*at hand.*" And yet, popular arguments, drawn from such things, and gross general deceptions on Christ's coming, occasioned by such arguments, can be such a "*sign*," as Christ said. In seeing this prophecy now astonishingly fulfilled, we have only to look into almost any of

* Isaiah lx. 2.

† Mal. iv. 2.

‡ Matt. xxv. 1—10.

our popular commentaries on the most clear, multiplied predictions and descriptions of the second advent, both in the Old and New Testaments, and see how those rousing prophecies are quite generally explained as primarily fulfilled in "*wars*," yea, human "*wars*," past and to come; such as those of "Alexander," "Mahomet," "Constantine," "Titus," "Buonaparte," and other human wars yet to be waged against the papal church, and other combinations. And if, as individuals, we any of us place our finger on a particular prophecy, as one that clearly and primarily foretells Christ's coming, how soon are we sure to "*HEAR of wars and rumors of wars*," as an *argument* against so understanding that prophecy!

5. FORETOLD MANY OFFENDED FULFILLED.

The foretold "*many offended*," *betraying, and hating one another*," now literally and extensively fulfilled, is further positive proof of Christ's coming near, "*even at the doors*." Although many, now held in reputation in the church, may be slow to admit the fact of this fulfilment, in their charitably considering the church in a less fallen state, we have only to look at the love of many waxed cold, iniquity abounding, popular gross offences prevailing, and many apparent unconverted men allowed to dictate in church matters, in order for us to see that "*many*" are "*offended*." And to see that in the church many are betraying and hating one another, we have only to look at the perhaps three hundred sectaries or schisms, into which the protestant church has sundered itself within about three centuries, since leaving the papacy, and also at their high walls of defence against the attacks of each other, together with their multiplied severe engagements for the victory, or in self-defence, by the pulpit, the press, or more private controversy.

6. FORETOLD "ABOMINATIONS," NOW SEEN.

The foretold "*abominations of desolations*," now seen by many, and visible to all with the eye of faith, now "*standing in the*" church, or "*holy place*," proves the coming of the Judge very near. Ezekiel, Daniel, and Christ foretold this event, in perfect harmony with each other, and all gave it as an event just before, and to be closed by the coming of the Judge to settle the controversy.* I am aware of the opposite popular interpretations of these desolating abominations, as though fulfilled in the Roman army surrounding Jerusalem, in the siege of Titus, near eighteen hundred years ago; but as that interpretation is attended

* Ezek. viii. 1—18. Dan. ix. 27. xii. 11. Matt. xxiv. 15.

with many difficulties, I must still adhere to the rule of interpreting those passages by themselves; and this shows their fulfilment to be just before the resurrection of the dead; the destruction of the wicked not sealed for God; and just before the coming of Christ, "*as the lightning*," with "*his angels*," in "*glory*."* And to see that it is now more perfectly and extensively fulfilled in the church, or "*holy place*," than in any former age, we have only to look at the various forms of popular abominable wickedness, still upheld by the church, which have been disclosed and severely rebuked by individuals and combinations associated for the purpose, within twelve or fifteen years past. And, surely, these things must be more "*abominable*," in the sight of the Lord, when sustained as they are by his holy people, than a heathen army congregated to massacre the hypocrites and Pharisees of Jerusalem, who must themselves have been more abominable than that army.

7. FORETOLD PRESENT SCATTERED POWER OF THE CHURCH.

The present fulfilled scattering of "*the power of the holy people*," or church, is offered as positive Scripture proof of the glorious second advent now just upon us. Daniel, on inquiring how long it would "*be to the end of*" the resurrection "*wonders*," was told that all these things should be finished, when God "*shall have accomplished to scatter the power of the holy people*."† The church, or saints, it must be granted, are "*the holy people*," for none others are entitled to this appellation. And most surely their power, authority, or holy influence over an ungodly world, in constraining them to submit to the government of God, is now wonderfully scattered into hundreds of shreds comparatively, or conflicting denominations, with little of holy power about them, so that they have been unable to keep themselves from falling under the strong power or unholy influence of the rich enemies of God. It was not so in the apostles' days: the power or influence of the holy people was then combined, not scattered, and they were powerful, in mightily convincing sinners, and holding fast the true faith. And though, since then, the church has for centuries been apparently almost extinct, there has never been such a great *show* of her *professed* power, almost in all nations, as at present, and, at the same time, such multiplied readings of her body, now *scattered* or separated one from another. But the "*watchman*," and of course the holy people, "*shall see eye to eye, when the Lord shall bring again Zion*."

* Matt. xxiv. 30, 31.

† Dan. xii. 2—7.

8. FORETOLD INQUIRY ON PROPHECY ARISING.

The present spirit of inquiry of the church, and answer of many watchmen, on the prophecies of the second advent, proves its being at hand. It is foretold, among the events of the last days of darkness or night on this subject, that the people will inquire of their watchman, and say, "*Watchman, what of the night?*" and again, "*Watchman, what of the night?*"—or, where are we now in the period of this long darkness?—or, how long before the bright morn of the resurrection, or glorious rise of the Sun of righteousness? In answer to this question, it is foretold that the watchman will say, "*Behold, the morning cometh, and also the night; and if ye will inquire, inquire ye; return, come.*"* In seeing that this prophecy is now being signally fulfilled, as never before since it was given, we have only to consider the proof before us of the gross spiritual darkness now covering the holy people, and how silent they have been for ages about the expected glorious appearing of Christ; how they are of late waking up on the subject, in the eastern and western continents, and in various ways virtually inquiring, "*Watchman, what of the night? Watchman, what of the night?*" And see, also, how many watchmen there are, who, but a short time since, were as silent on the subject as the shades of midnight, and who are now saying, as it were, "*Behold, the morning* [of the saints' resurrection] *cometh, and also the night*" of final darkness for the enemies of God. And see how the number of such watchmen increases through the land, and how many of them are actually encouraging their inquiring people to continue their inquiries, and, through such instruction on the things of prophecy, to "*return*" from their wanderings, and "*come*" more fully after the Lord. It is true, there are many yet, who close their pulpits against the doctrine of Christ's speedy return, seeming rather to forbid the inquiries of their people on the subject, so that they feel constrained to go elsewhere to hear it, or to procure the written answers of other watchmen to their inquiries. Though I recollect not to have heard anything of this inquiry, nor answer to it, till 1832, by a then obscure watchman, over the signature of "W. M.," (since known as the William Miller, who, under God, has awakened so much public attention to this subject,) the number is now multiplied, and increasing rapidly, of those who inquire, and those who say, "*Behold, the morning cometh,*" &c.

* Isa. xxi. 11, 12.

9. FORETOLD MIDNIGHT "CRY" NOW FAINTLY HEARD.

In connection with the latter signs, the present midnight "cry," "*Behold, the Bridegroom cometh; go ye out to meet him,*" shows the coming of Christ and his kingdom to be "*near, even at the doors.*" Christ, in foretelling that such a midnight cry should be made, foretold his coming so soon after its being heard, that he revealed no time to come to pass after it, except for the wise to trim "*their lamps,*" on awaking to see the full sign of its being near. And as it appears, for the first time since the falling asleep of the church over the subject of her Lord's glorious return, there is now an awakening "*cry*" being publicly heard, farther, louder, and more distinctly, through the borders of Israel, proclaiming the expected near coming of Christ to judgment, than before since the falling away.

10. FORETOLD LAST-DAY SCOFFERS NOW APPEARED.

The late appearance of bold "*scoffers*" in the church and ministry, at the blessed doctrine of Christ's coming at hand, positively proves the event hard upon us. Peter, in calling our attention to what the prophets and apostles of Christ have taught on the subject, would have us to know "*this first, that there shall be scoffers in the last days, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*"* Infidels out of the church have never done better than this, about Christ's second coming; but it is truly something new, and would have astonished the primitive saints, to have suddenly heard their brethren and teachers denying the coming of the Lord at hand, raising false arguments against it, and boldly scoffing at it, as now most fully come to pass in these "*last days.*" We are not shocked at it, as we should have been, were it not for our own remains of unbelief on the subject, and our long established habits of feeling and acting with the multitude, as though the near coming of Christ were a fiction, rather than a solemn reality. The reason, doubtless, why this scoffing at the doctrine of the second advent has not thus appeared before, is because the doctrine of the advent itself has been kept so far in the back-ground, or under foot of the enemy, that he could not suffer these scoffs at the doctrine, because of its tendency to wake up some of the sleeping to blow the trumpet of alarm. But now, as the doctrine is beginning to be brought back to the church, like the ark of old, these opposing scoffs are the natural consequence; and they do most certainly fulfil, as

* 2 Pet. iii. 3, 4.

Peter says, the former and latter prophecies, that we are emphatically "*in the last days,*" and that now, very soon, and perhaps before another annual Conference on this subject, "*the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works which are therein shall be burnt up.*"

BRETHREN OF THE CONFERENCE,—"*Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*" We see that this holy apostle considers this as a most heart-stirring doctrine, to awake us all to a life of "*all holy conversation and godliness.*" And have we any evidence that we believe it, or that we are the true followers of Christ, unless we actually do awake to a full sense of it, and to the fullest preparation for the event, even to the constant and hearty longing for it, that we may sincerely say, "*As the hart panteth after the water-brook, so panteth my soul after thee, O God;*" and, "*Come, Lord Jesus,*" "*come quickly.*" With this state of feeling, we shall naturally renounce altogether our unbelieving attachments to the joys of this quickly perishing world. Then, with martyr-spirits, we may consecrate ourselves, soul and body, talents, reputation, time, friends, property, and all entirely unto the Lord. Then may we all be profitable or consistent workers together with him, in the rapid and powerful promulgation of this true gospel of the kingdom throughout the earth, as it was preached far round about Jerusalem in the days of the first Christian martyrs, for the awakening of sinners to repentance.

DISSERTATION ON THE RESTORATION OF ISRAEL.

BY HENRY JONES, OF NEW YORK CITY.

THE restoration, or return of the Israel of God to their "*own land*," is abundantly revealed in the Scriptures, and probably admitted by believers generally; though admitted in their own way of understanding the words of the promise. And while they differ somewhat in certain matters of this return, they generally agree in giving it a very close connexion with the second coming of Christ in his glorious kingdom. There are two very common and prominent views now taken of this subject, even among ourselves who advocate Christ's coming and kingdom at hand. Some of us firmly believe that the Israel of the promise are the Jews, the literal descendants of Abraham,—that the land promised on the return is the country of Palestine, or former Canaan; and that the promised return or gathering is the literal going back of the natural Jews from all countries to that literal country. Those of us who advocate this view of the promised return, do it only as a supposed indispensable preparatory step to the soon-expected coming of the Son of man with his everlasting kingdom. In thus doing, it is natural for individuals to feel that nothing can prepare the way for the Messiah's glorious return, until the Jews, as such, shall be thus removed to the land of Palestine. Accordingly, should we all adopt this understanding of the promise and engage in the work of preparation for it, and should we unite all our efforts in it; we should, in our own view, be laboring most directly and expressly in preparing the way for the Messiah soon to come.

But others of us, in looking out also for the now immediate coming of our blessed Lord to redeem, and finally deliver all his people, consider that the literal and unbelieving Jews have nothing to do with these restoration and returning promises. We consider, rather, that the Israel to whom all such promises are made, are God's true saints, or

Israel only by faith in Jesus Christ,—that the land of promise is a “*heavenly country*,” or this earth new-created, so as to become the promised “*new heaven and new earth*,” for their eternal abode; and that the promised restoration, or return of God’s Israel, is the final gathering of God’s saints, also called Israel, from all nations of the whole world, into this glorious “*heavenly Jerusalem*,” at the resurrection of the dead, and second appearing of Christ, in which “*Jerusalem*” they will all dwell and reign with him in their promised everlasting life, or forever and ever.

Thus, we consider this restoration, or return of Israel, to be one of the mighty *events* of Christ’s second coming *itself*, and *not* as a lingering work done by mortals in the flesh, as only a preparation for it. In fearing to be found of our Lord among those who, in any way, say, “*my Lord delayeth his coming*,” it naturally seems to us, that the theory of the unbelieving Jews’ return, preparatory to the coming of Christ, is only as an imaginary mighty block before the chariot wheels of the Almighty; while, indeed, there is no such obstruction in the way of his coming suddenly as the lightning from heaven, to save his people, and to destroy his unbelieving enemies, both Jew and Gentile. And thus, it naturally seems to us, that such a hindering of ourselves to remove a mere imaginary impediment of the Lord’s coming, must also, in an equal degree, hinder our necessary united and loud blowing of the trumpet in Zion, to “*sound the alarm in God’s holy mountain*,” that “*all the inhabitants of the land*” may “*tremble*,” in view of “*the day of the Lord—NIGH at hand*,” or of Christ’s coming, at the very “*door*,” instead of its being off beyond the natural Jews’ return to Palestine.

Of course, the view now to be taken of this subject, is, that the glorious return of the Messiah is now specially at hand, without any foretold literal return of such Jews first; and that these restoration, gathering and returning promises all belong rather to God’s *believing* Israel or saints, who, at the now soon coming of Christ, are to return and come to “*Mount Zion*,” “*with songs and everlasting joy upon their heads*,” where “*sorrow and sighing shall flee away*.”

In undertaking to establish this position, I proceed—

I. To show its harmony with some of “*the first principles of the oracles of God*.”

II. Its harmony with certain other scripture facts.

III. Its harmony with those returning promises, as explained by their several connexions. And,

IV. To show an apparent misapprehension in some of the

supposed most prominent arguments in favor of such a literal return.

I. I proceed to establish the position by showing its harmony with some of "*the first principles of the oracles of God.*"

1. It harmonizes with the scripture principle, that the very word "*Israel*," and its parallels, in the promise, mean the *saints*, and not the unbelieving Jews. In seeing that this is a true scripture principle, it will be remembered how Christ himself explained it, when the unbelieving Jews pretended that *they* were the true Israel, or children of Abraham; he told them boldly that they were rather of their "*father the devil.*" And thus has an apostle decided the same question, by saying that "*he is not a Jew,*" or Israelite, "*who is one outwardly; but he is a Jew who is one inwardly;*" that "*they are not all Israel who are of Israel,*" or not all saints who may call themselves so; and that "*all Israel*" truly, or all the saints, "*shall be saved,*" though not so of all the natural Jews. Further, he tells us that "*they which are of faith,*" or are true believers, "*the same are the children of Abraham,*" or "*Israel*" truly; and that they which be of faith "*are blessed with faithful Abraham.*" And again, he says, "*If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*" And what a palpable contradiction it would then involve, to say, that the unbelieving Jews, of their "*father the devil,*" are rather Abraham's seed, to inherit all these restoration and returning promises.

2. The position is proved by the scripture principle, that the divine promises made to a believing Israel, are quite too great and glorious to be inherited in a temporal Canaan, and can only be received in an everlasting "*heavenly Jerusalem*" or city of God. Without multiplying proof, as might be done exceedingly, in showing that this is a scripture principle, we have only to remember, that, as now shown, all true saints are the Israel of the promise, and that, as all the saints agree, *their own* promise is for an everlasting rest in heaven, and not for a Palestine of this world. And further, the apostle sets this question beyond all appearance of doubt, in telling us of the seed of Abraham, as numerous as "*the stars of the sky in multitude, and as the sand of the sea-shore innumerable;*" that "*these all died in faith,*" i. e. being true believers, "*not having received the promises, but having seen them afar off, were persuaded of them and embraced them, and confessed that they were pilgrims and strangers on the earth.*" Then the same apostle proceeds to call over by name, a catalogue of saints, including Abraham, Isaac, Jacob, Moses, and many others, even "*of whom the world was not*

worthy," and says "*these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us ;*" i. e. some better thing for us all, as such enduring saints, than a mere worldly inheritance before death. If a temporal Canaan were the true promise to Abraham, Isaac, and Jacob, and that vast multitude of the true Israel by faith, where most of them lived and died, then certainly they *received* that promise before their death ; and the apostle would be wrong to say that they did not, and that they rather confessed themselves pilgrims and strangers on the earth. This apostle also further explains this "*better thing*" of the promise, and says it is "*a better country, i. e. an heavenly ;*" and proceeds to call it also "*the city of the living God, the heavenly Jerusalem.*" According to this scripture principle of the promise, and according to these clear explanations by the apostle, the divine promise to Abraham and all his true seed by faith, to the last, must be fulfilled to them in a "*heavenly Jerusalem,*" and never in the return of unbelieving Jews to Palestine.

3. The scripture principle that God's word, containing Israel's promises, "*is spiritual,*" is understood to show, that such promises cannot, of course, be so secular, or carnal, as the return of the natural Jews to Palestine. The apostle in his commentary upon "*the law,*" and "*the testimony,*" of "*Moses,*" and "*the prophets,*" says : "*We know that the law is spiritual ;*" as though we all ought to know, that the promises of this spiritual word of the Lord, are not so carnal as to gratify the carnal mind of unbelieving Jews, in a temporal land. And this same apostle, in all his instructions, dwelt on spiritual things, while reasoning "*out of the Scriptures*" of the Old-Testament promises, and says, that he only compared "*spiritual things with spiritual,*" as an "*able minister of the*" divine word, "*not of the letter, but of the spirit,*" for, as he said, "*the letter killeth, but the spirit giveth life.*" Christ also affirms the same ; being by his spirit in the prophets when they wrote, to inspire their writings and make them his own, he says of his own words, (surely including those of the promise in the Old Testament) "*My words are spirit and they are life.*" These inspired commentaries on the spiritual and life-giving promises of the Old Testament, certainly forbid our supposing them to be so carnal and life-destroying, as a temporal land, for unbelieving Jews, even should they afterwards come to the knowledge of the truth and be saved.

4. The scripture principle that all interpretations of the promise, which flatter the wicked, are false interpretations, shows that the saints are to enjoy these returning promises

in heaven, rather than the natural Jews in Palestine. For certainly, there is nothing but "*wo! wo! wo!*" to be said to the wicked Jews except they repent, while the prophets are condemned by the Lord who shall prophesy smooth things unto them, or daub with untempered mortar, saying "*peace, peace, where there is no peace.*" And what could be more directly prophesying smooth things, and saying peace, peace to the unbelieving Jews, than telling them, that the Abrahamic promises for a land, are all theirs, and for a worldly possession? And what flattering song of seducing spirits could have more effectually flattered them to remain so long as they have still unbelieving Jews?

5. The scripture principle that all interpretations of the divine promises are false which naturally diminish the "*comfort*" of the spiritual mind, or "*make the heart of the righteous sad,*" shows that these returning promises are for the saints, and not for the Jews, a worldly land.

The Lord everywhere aims to comfort the faithful saints with exceeding great and precious promises; and requires all his prophets or teachers of his word to do the same. And they did it anciently, in such words as, "*Comfort ye, comfort ye, my people;*" "*Strengthen ye the weak hands and confirm the feeble knees;*" "*Let not your heart be troubled;*" "*Wherefore comfort one another,*" &c. And further, the Lord severely reprobates those who "*with lies make the heart of the righteous sad.*" But certainly, to take these precious returning promises away from spiritually-minded saints, who, like Abraham and other pilgrims, have their hearts set on them, in pursuit of a heavenly and promised country, could only make them sad, so far as made to believe that they were intended rather for the ungodly Jews in the present world.

6. The principle that the infinite and everlasting things of God's word are always to be taken *literally*, and never *figuratively*, shows these gathering or returning promises for a land to be for the saints a "*heavenly country,*" rather than for the Jews' return to Palestine. It will be remembered that this promise of a land, to Abraham and his seed, was originally for an "*everlasting possession,*" and for an "*inheritance forever,*" and that the predictions of its fulfillment frequently connect it with the things of the "*judgment*"—"day of the Lord"—coming of "*God*"—"new heavens and new earth," and with eternity itself. Now, unless we admit the opposite apparent monstrous principle, that the Lord himself borrows infinite and everlasting things, and even eternity itself, as mere *figures* of finite and momentary things; certainly, all these infinite and everlasting things

are *literal*, and will be fulfilled at the *literal* "*judgment*"—*literal* "*day of the Lord*"—*literal* "*coming of the Lord*," with a land or city for the saints which will be *literally* "*everlasting*," and *literally* and "*forever*" "*their own land*," or "*heavenly country*."

II. As proposed, I proceed to prove the position before us, by the presentation of a few scripture facts on the subject.

1. It appears to be a scripture fact, that ten of the twelve Jewish tribes are not as a distinct people now on the earth; and never have been, since their bodies were entombed, soon after their utter revolt and being cast off by the Lord. And if not, they can never literally go back. And though some may suppose they yet remain, as the aborigines of America, or elsewhere, as a distinct people, it is certain that no such thing is anywhere foretold of those ten tribes by the prophets either of the Old or New Testaments. More than this, it does rather plainly appear from 2 Kings, chapter xvii., that on being conquered by Shalmanezar, king of Assyria, they immediately became amalgamated with the Assyrians, all the common enemies of the Lord. And sure, it is plain enough, from the whole connexion, that they had no desire to keep themselves distinct as a peculiar people of God, for they utterly renounced him, and all their former privileges as his people, and wilfully mingled themselves with his enemies, and *became* his enemies before being cast off. And as further proof that they did so amalgamate themselves with God's common enemies, it will be recollected how Christ, some hundreds of years after, went through Samaria, where they had formerly dwelt as a distinct nation; and how ready he found the woman at the well, and many others of the Samaritans, to believe on him, as their expected Messiah; though the more self-righteous Jews disowned them as Jews altogether, and would have no dealings with them. And who were those Samaritans where the ten tribes dwelt, and were looking for the same Messiah as the other Jews, if they were not the mingled descendants of those ten tribes? Then where else on earth shall we now look for those tribes, but in the dust of Samaria and Assyria, or in the mingled blood of the Gentiles in all the world, and in ourselves, for aught we know?

2. It is a fact, that in all the New-Testament sayings about Israel, and Israel's promise of being "*grafted in*,"—of becoming "*life from the dead*," &c., there is not a word said which can be construed as expounding any of the Old-Testament return-promises to Israel, as foretelling the natural Jews' return to Canaan. But surely, had Paul and the other inspired expounders of the Old-Testament promises

so understood them, they would naturally, repeatedly, and clearly have so explained them, instead of speaking of them so exclusively and uniformly as given rather for "*a better country, that is an heavenly.*"

3. It is also a fact, that Christ, in his three years' preaching to the Jews personally, never explained any of the divine promises as for the natural Jews' return; neither did he ever give them the least kind of a promise of anything good on their remaining Jews. And yet, he personally, distinctly, repeatedly, and even roughly too, denounced them all as Jews; calling them "*Pharisees,*" "*hypocrites,*" "*fools,*" "*serpents,*" and a "*generation of vipers;*" and as guilty of the blood of all the prophets from first to last. And as such, he threatened them with the sure "*damnation of hell,*" and with their utter desolation as a "*house,*" people, or "*generation,*" when at his coming they must acknowledge him as the "*blessed*" "*of the Lord.*" But had Christ understood Moses and the prophets as foretelling a return for the natural Jews, as many do now, why did he not sometimes say, as many have said since that time, that the Jews were God's peculiar people,—his covenant people,—his chosen and elect people, and that, as natural Jews, they were entitled to the promises of Abraham's children, rather than deal with them so roughly, as even to denounce them as the children of the devil, and not to "*escape the damnation of hell?*"

4. It is also a fact, that Abraham, who was the first man to have inherited a temporal Canaan, if that had indeed been the "*everlasting possession*" promised his natural seed after him, never for a moment inherited it for himself. It is true, he dwelt on it as a stranger, during a short pilgrimage, dwelling in tents, going where he would, to sojourn; and that he, and Isaac, and millions of his posterity, lived and died there; yet inspiration tells us that God never gave, even Abraham, any "*inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him.*"* Why shall we then say, that the natural Jews shall yet go there to inherit it as "*an everlasting possession,*" seeing that their natural father, Abraham, lived and died there without inheriting a foot of it for himself?

5. It is further a scripture fact, that Abraham, the father of the faithful, never understood the promise to be for a worldly inheritance. He neither sought it, nor desired it. But he did rather seek "*a city which hath foundations, whose builder and whose maker is God.*" And so it was with all

* Acts vii. 5.

his ancient believing posterity. They had "*no continuing city*" on earth, and expected none here, to fulfil their blessed promise of a city of rest; but confessed, rather, "*that they were strangers and pilgrims on the earth,*" in pursuit of their promised land, "*better country,*" and "*heavenly Jerusalem.*" And could the present surviving natural Jews, on going to that land, any more inherit it, as the promise to Israel, than did the millions of their ancestors who lived and died there, without receiving, or looking for, their promised possession in that country?

III. Our position is to be proved, by showing its harmony with those promises of "*return,*" as they explain themselves where recorded.

1. "*For I will take you [Israel or saints] from among the heathen, [unbelievers, or enemies of God] and gather you out of all countries, and will bring you into your own land.*"*

If there be any scripture promises for the natural Jews' return to Palestine, this, surely, is one of the most prominent of them. But in seeing that this is a promise for a heavenly land for the saints, rather than for the natural Jews' return, we need only to remember, that mortals can *have* no land, nor possessions of "*their own,*" in this world, where they are all but stewards of the Lord's goods, for the moment, and then to give account for their improvement; while "*the silver and the gold, and the cattle,*" yea, and "*the world, and the fulness of it,*" are all the Lord's. And yet, the saints *have* a "*land,*" "*better country,*" or "*heavenly Jerusalem,*" which is, and will be, "*their own land*" literally, and forever and ever; being their promised possession, and purchased for them by the blood of their adorable Redeemer.

In further seeing that such is the blessed nature of this promise, its connexion tells us that it will be fulfilled when God shall have perfectly "*cleansed*" this gathered and returned people; and they shall be his people, and he "*will be their God;*" and when this promised land shall be "*like the garden of Eden.*"† And in case the natural Jews should literally return to Palestine, would that literally fulfil this heavenly promise? Could they literally inherit it "*forever and ever,*" "*like the garden of Eden?*"

2. "*Behold, I will gather them [Israel or saints] out of all countries, whither I have driven them, in mine anger, and in my fury, and in great wrath, and will bring them again to this place, and cause them to dwell safely.*"‡

This, also, is one of the most conspicuous passages many times understood to foretel the natural Jews' literal return.

* Ezek. xxxvi. 24.

† Ib. 25—29, 35.

‡ Jer. xxxii. 37.

But in understanding it rather as promising the final return of God's wandering and scattered spiritual Israel (who become Israel by faith in Christ) to their own "*heavenly country*," let us consult the connexion of the promise. (1.) The promise itself represents its fulfilment to be where, and when, they shall "*dwell safely*." But sure, heaven is the place for the saints forever to "*dwell safely*," with God, rather than mortals still on trial and in the flesh. (2.) The next verse to the promise represents their habitation or "*land*," where gathered, as being where they will "*fear*" or worship God "*forever*," which the Jews certainly if returned could not do literally, in a worldly Canaan, unless Palestine shall forever survive the final conflagration. (3.) The next following verse represents the place of the return as being where God will never "*turn away from them to do them good*;" and where they shall not "*depart from*" him. And where else but in heaven can this be *literally* fulfilled? But a *literal* fulfilment it must have. (4.) The next onward verse shows, that these gathered Israelites or saints, on returning, are to be "*planted*" there, with the "*whole heart and soul*" of the Almighty. And just so sure as this will be literally fulfilled to the saints, now soon, at Christ's coming to gather them into heaven as his elect, just so sure, the unbelieving Jews will have no part in it, while rather they, if remaining such, must be planted deep as the bottomless pit in the lake of fire. (5.) And the next verse still onward represents the return as taking place where and when God "*will bring upon*" the returned Israel "*all the good that*" he has "*promised them*." This, again, can, and will be literally fulfilled to God's believing Israel, on their being gathered soon, at Christ's coming with his angels, for the purpose; while it never will, and never can, be literally fulfilled to natural Jews in a Palestine of this world, unless "*ALL the good*" of God's promises belong to this world only.

3. "*And I will bring your brethren [Israel or saints] for an offering to the Lord, out of all nations, ——— to my holy mountain, Jerusalem, ——— and I will take of them for priests and Levites, saith the Lord.*"*

This is another of the most clear predictions, as supposed by some, of the literal return of the natural Jews to prepare the way for Christ to come afterwards. But in seeing that this, also, is a promise for the saints' return to their promised heavenly and everlasting country, and not for the mere Jews a temporal Canaan,—(1.) The passage explains itself, by representing its promised "*Jerusalem*" as being God's "*holy*

* Isa. lxvi. 20, 21.

mountain," which is apparently the same as "*the Mount Zion,*" where the innumerable multitude of the saints are to stand, with "*the Lamb of God,*" where with "*loud voices*" they will all sing the "*new song*" of the "*redeemed,*" and shall forever continue their high praises, in "*harping with their harps.*"* (2.) The passage also explains itself, by showing the promise of return fulfilled when God will make them "*priests,*" &c. This appears to be the same promise to the saints as that which promises their being made "*a kingdom of priests, an holy nation;*"† and that they shall be "*kings and priests unto God,*" to "*reign with him on the earth,*" "*new earth,*" "*forever and ever.*"‡ Of course, the natural Jews must repent and be converted from their Judaism, before having any part in this blessed and glorious return of the true and faithful Israel. (3.) The next verse represents the gathering, also, to be when there shall be a "*new heavens and new earth,*" and when the then gathered Israel shall remain before him as long as that blessed and, of course, everlasting habitation for the saints "*shall remain before him.*" (4.) The next following verse represents this bringing back of God's people as taking place, when they shall look upon the slain "*carcasses of the*" wicked, where "*their worm shall not die, neither shall their fire be quenched;*" and when made "*an abhorring unto all flesh.*" (5.) The fifteenth and sixteenth verses of the same connexion represent the same bringing back of Israel to be when "*the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire,*" and when "*the slain*" by the Lord's sword "*shall be many.*"

Most surely, all this matter of the Lord's finally bringing back his people "*out of all nations,*" is one of the most awakening prophetic descriptions of the Lord's coming himself to judgment which could be given; and will be now quickly and literally fulfilled, in his terrible and yet glorious appearing with his everlasting kingdom, in the gathering of all his saints out of all countries into their promised heavenly city, and in the utter destruction of his then abhorred enemies. This description of the infinitely momentous event, by Isaiah, is perfectly the same, and almost to the very letter, and in every particular, as that given of it by Christ himself, in multiplied instances, both in the Evangelists and Revelation, where seemingly too plain to be misunderstood, even by a child. And is not this foretold return and gathering of Israel the same as that foretold by the same prophet Isaiah

* Rev. xiv. 2. † Ex. xix. 6. ‡ Rev. i. 6. v. 10. xxii. 5. Isa. lxxv. 17, 18.

on another occasion, where he says, "*The ransomed of the Lord shall return, and come to Zion ['Mount Zion'] with songs, and everlasting joy upon their heads,*" when "*they shall obtain joy and gladness, and sorrow and sighing shall flee away,*" and when, as the connexion shows, "*God will come with vengeance, even God with a recompense,*" to "*save*" his then gathered people? * And what has this to do with Palestine, or the natural Jews?

These are a few of the most conspicuous passages, the interpretations of which, have probably led most of us to conclude, that the literal return of the natural Jews is a very considerable part of the Old-Testament prophecies; while yet, as now exhibited, they only, and rousingly foretell the everlasting and infinite affairs of the saints' glorious and final return to "*Mount Zion, the city of the living God, the heavenly Jerusalem,*" † in triumph over the perishing, and utter destruction of all the unbelieving, and powers of darkness, in "*the battle of that great day of God Almighty.*" It will be found, also, by examining all the parallel prophecies of Israel's return, that they are faithfully explained by their several connexions, not as foretelling the natural Jews' literal gathering to Palestine, but rather the saints' literal return to the New Jerusalem city, where now, very soon, as the signs of the times and fulfilment of prophecy abundantly indicate, Christ, the great Judge, will come, in his glory, to "*sit upon the throne of his glory,*" to "*gather before him all nations,*" to "*separate*" the righteous forever from the wicked, to pronounce and execute the irrevocable sentence of the everlasting promise and curse, in the presence of the assembled universe. Then, to be sure, the natural Jews will all be literally gathered; the believing on the Judge's right, but the unbelieving of them on his left hand. In further support of the same position, I am to show—

IV. That there is an apparent misapprehension in some of the supposed most prominent arguments in favor of the Jews' literal return, to prepare the way of Christ to come, in his glory, afterwards.

1. Probably most of us have been led to suppose, that it is absolutely unaccountable how it is, or why it is, that the Jews have so long been continued, and are yet, a distinct nation or people, under all their discouragements in maintaining it, unless it be, that the Lord may yet carry them back, and thus fulfil the prophecies of Israel's return. Without attempting to decide particularly *why* the Jews have kept themselves so distinct and peculiar as a people, and yet

* Isa. xxxv. 4, 10.

† Heb. xii. 22.

not to be carried back to Palestine; it does seem that we may see, if we will, somewhat *how* it has been brought about. And has not this long and far proclaimed "*Jewish fable*," or "*doctrine*," so called, of the Jews' general and literal return, naturally tended to judaize them, or make them remain Jewish, against all accompanying attempts to christianize or denationalize them? And has it not been virtually saying, "*peace, peace*" to the wicked Jews, to flatter them with the carnal doctrine of all the return-promises of God as though made to them, and to be fulfilled in treasures upon earth, though they remain unconverted and blaspheming Jews, in crucifying afresh the Son of God, until the fulfilling of such promises? And what unconverted and wicked men would not like, and much choose, to remain as a nation or people, in a condition where, according to the testimony of the christian church, they may retain a sure claim to the great promises of the Old Testament, and to be fulfilled too in just such treasures as their unbelieving hearts naturally desire? And why should they not naturally desire to remain Jews, under such testimony, and where they can assure their unbelieving hearts of being the special objects of the divine favor, rather than Christians, supposed thus to have no part in those Jewish and worldly promises? And why should they, while yet unconverted Jews, and lovers of the world, be willing to give up their Judaism, and thus in a moment, without an acknowledged substitute, to tear their hearts from so many supposed golden earthly promises? And why should they be willing to suffer as a nation, and their children after them, the common lot of poor Christians, who, as a people or nation, are acknowledged by Jews and Gentiles, of every class, as having, in this world, no promised portion, "*no continuing city*?" And would not the Jews be much more readily denationalized, and christianized too, should the whole voice of the christian church towards them be suddenly changed, so as no longer to sing to them this syren song of divine promises their own, while yet in their Judaism? And would not the opposite course, if suddenly and faithfully adopted towards them, be even electrical? Or what if the christian church should, now at once, put away all her remaining Judaisms, and say, with trumpet voices, "Wo! wo! wo!" to you, unbelieving Jews! you, "*Pharisees, scribes, hypocrites*!" "*except ye repent, ye shall all likewise perish*;" and "*Repent ye, for the kingdom of heaven is at hand*;" without a promise, of any kind, in all the Old Testament, for one of you while yet remaining unbelieving Jews, and crucifiers of the Messiah, already come in the flesh, as everywhere foretold in the Jewish

Scriptures? Would not such a gospel as this preached to them, as Christ did it, and bid his followers do it, rather stir them up, make them tremble, and, by the co-operating Spirit of God, lead them to see their miserable condition, in so long standing it out against Christ? And would it not naturally lead them to flee from the wrath to come, and to prepare for the now expected sudden, *second* coming of the Messiah to judgment, to destroy every remaining unbelieving Jew, with the second death, rather than flatter them to remain Jews, as they have been, with false, carnal, and Jewish promises?

2. Most of us may have been led to believe in the natural Jews' literal return to prepare the way of the Lord, from the alleged supposed fact, that hitherto the prophecies concerning them have all been literally and faithfully fulfilled. The most noted of these supposed fulfilled Jewish predictions, are, (1.) their being "*driven*" and "*scattered among all nations*;" (2.) their having become a "*hissing and a by-word*;" and (3.) their having been now long experiencing the "*curse*" of the Lord for the guilt of their fathers in rejecting and crucifying the true Messiah. It is true that the Jews are very much scattered among the nations, though by no means so much so, as the people or nation called Christians, much later on the field of action than the Jews. Neither is it true, that in thus becoming scattered, they have always been specially abused, and driven from nation to nation, because I can now bring, and design to bring full and authentic testimony from credible Jews themselves, that they have gone, and are now living, generally, where they have chosen to go; for the best success in their mercantile business,—that had they chosen it, they could all have located themselves in christian nations; and could have brought their population more together in one nation, and even into Palestine, had their mercantile interests permitted it, as they would, had they been more like others, an agricultural and mechanical people.

And with regard to their having long since become a "*by-word*" and a "*hissing*" in the earth, as frequently foretold of Israel; it is believed, and will be found on examination, that this prophecy is now fulfilled rather with the people called Christians, than with the natural Jews. The Jews, like others opposed to Christ's holy requirements, may have felt themselves reproached and hissed by their supposed enemies the Christian Gentiles, Catholics, &c., but surely there has been scarcely enough of anything about them which has been godly, or contrary to their profession as Jews, to excite the reproaches and hisses of God's open enemies of any

nation. But with *christian* nations, the descendants of the *christian* fathers, and with the professed and most evangelical part of them, it is true, in all the earth, as it were, *they* have become a proverb, a by-word, and a hissing; say, far more so than in case of the consistent and unwavering Jews. But this reproach has not befallen the christian church, or Israel, by reason of her consistent Christianity; but by reason of her present hypocrisy, in continuing her high profession and outward show of all her religious forms and possessions as public as possible, in every way. And yet, she has so far left her first love, and cast away the spirit of primitive Christianity, in giving place, as she has, to an almost nameless host of popular and gross sins and abominations in common with a political wicked world, also calling themselves christian, that it must be allowed, though it is humiliating in the extreme, that this fulfilled prophecy of Israel's becoming a hissing, &c., is a hundred fold more appropriate to the truly devoted *christian*, than to the natural Jews.

And as it respects the alleged present literal fulfilling of prophetic curses against the Jews, for their fathers' sins, as analogons to their soon expected literal return; there are certainly in it, some points which are objectionable and unscriptural.

(1.) It is quite aside from scripture, that "*the children's teeth*" shall be "*set on edge because their fathers have eaten sour grapes*;" or that they should ever be cursed for their fathers' sins. (2.) It is considered grossly unscriptural to say that the penal curses of God's law are executed upon Jews or other sinners while yet on probation; or in mere momentary afflictions or sufferings; while the entire opposite rather is true, viz., that such curses will be interminable at the close of probation, and in the world of wo. For while on probation, though the wicked suffer, and though the Lord afflicts, he does it "*not willingly, nor grieves the children of men.*" And during the period of probation, God is certainly pouring out his *mercies* upon them, and not the vials of his curses and wrath, so that it is of his mercies that sinners are not already "*consumed.*"

And as to these afflictions, observation tells us, that the righteous have the fullest cup of them, while the scripture also says, "*Many are the afflictions of the righteous,*" and they are "*plagued all the day*;" while the wicked rather are those who "*prosper in this world*," who "*increase in riches*," having "*more than heart could wish.*" So it is also that the wicked rather have their "*good things*" now, and the righteous their "*evil things.*" All this hinders the un-

derstanding of the prophetic curse as now literally fulfilled upon the heads of the still living Jews.

And further, it is not admitted that, in any sense, the Jews, as a nation, are suffering above all others the afflictions of this world. The black and red men of America, immensely more numerous than the four or five millions of Jews in the world, it is too well known, to our shame, have, for two hundred years, suffered a hundred fold more from inhuman hands, than the Jewish nation has suffered from all quarters; though the black and red men have so suffered, exclusively, as it appears, because of the peculiar characteristics of their respective nations. And why shall it be said that the Jews, as a nation, are suffering *peculiar* afflictions or privations? They say themselves that it is not so; while, if they please, without changing their religion, they can enjoy equal civil and political rights among the christian nations. True Christians, certainly, cannot persecute and oppress them for their unbelief in Christ; and being of the world, the world, which loves his own, cannot hate them for their unbelief. And besides, we see that they are not an oppressed, cast down and greatly afflicted people, as a *nation*; while rather we count them, nationally, or generally and proverbially, "*rich*" in this world's goods; or why do we make so much use of the long-standing proverb, "As RICH AS A JEW?" Then, where is the present literal fulfilment of the prophetic curse upon the Jews, either nationally or individually? And where is the burden of the argument from their present sufferings, that they must yet literally return to Palestine to prepare for the soon coming of the Messiah to reign gloriously?

3. Many of us have doubtless been strengthened in the expectation of the natural Jews' literal return, at no distant period, by the late frequently alleged and popular argument, that there are of late, among the Jews themselves, greatly increased and increasing anxieties, movements, and prospects of a general and speedy return of the nation to Palestine, together with special expectations among their leading men of the appearance of their long-expected Messiah soon. It is true, that for some time there have been special movements among Christians, and christian societies, especially in England, in favor of christianizing the Jews, and procuring their removal to Palestine as soon as practicable. And very much has been publicly said and published on the subject, and many meetings held to excite a public interest in the enterprise, which are certainly good things, so far as tending to the Jews' conversion. But of late, I have been led, by new facts developing, to question the strict correct-

ness of some of the popular supposed facts in the case, and to conclude that there are no special and recently commenced anxieties and movements among the Jews themselves for soon going generally to Palestine.

It may be proper here to state facts not long since come to my knowledge, by which I have been persuaded, that many of the public and popular reports and statements, that the Jews are now specially excited, and on the move, soon to inhabit Palestine, to build Jerusalem, the temple, &c., are either groundless altogether, or unjustifiably exaggerated.

I have taken pains to visit and inquire of many of the mercantile Jews of New York, and have seen and learnt considerably of them; there being about 10,000 of them in the city. On seeing so much of them, I was led to inquire in my mind whether they did, as a people, really wish to return to Jerusalem, and to ask the question of one of them when trading with him, to which he very promptly replied, "What should we want to go there for? We have here all the privileges we can ask,—here is a good place for our business, but not there. If we wished to go, we could have gone before now; we have means sufficient to procure a conveyance, and to purchase the country if we wanted it." On learning this, I was naturally excited to continue my inquiries more fully of others of them from store to store in Chatham street, where many of them are located and engaged in clothing stores. They were alike on this question; and exceedingly averse to Christianity; and in some cases, with open and shocking blasphemies against Christ, pretending to no piety themselves, though they affirmed that a few of their number and their priests were pious. Since then, I have become familiarly acquainted with their priests, who did appear pious, so far as could be, with their disbelief in a Messiah already come in the flesh. They told me, that there were no special movements among their people for a return to Palestine; and no desires, nor willingness to go, if they could; and that the many reports to the contrary were not true. More than this, they stated, that as a people they never expected, nor desired, to go to inhabit and cultivate the natural soil of that country, and would have me understand that their views of Messiah's final coming were very different from what has been commonly supposed of them. And though different individuals of their learned priests may give different statements on the subject, for aught I know; these in particular would have it understood, that the informed Jews were looking for a Messiah to come; but *not* to move them to Jerusalem, nor to Palestine, as a worldly country, literally to eat, and enjoy its natural productions;

but suddenly, at his coming, to destroy all his and their enemies, and to remove them, and all his saints, to dwell in a "*heavenly Jerusalem*" forever. They also admitted their conviction that many Christians would enjoy the same at Messiah's coming; though they fix no time. But living so long among Christians, and feeling so much dependence on them, in their own weakness, it is doubtless a fact, that they act and speak differently on these points from others of their numbers in different countries.

And why should the mercantile and secular-minded Jews desire to return to Palestine? For if they go there as a nation, they must, as a nation, and as individuals, change their occupation mostly; and become farmers, generally, instead of merchants. There they must cultivate the soil, and live by the sweat of their face, rather than on the profits of trade. And do they not love their present mode of money-making too well to exchange it away for the slow profits and toils of agriculture? And would it not require something like a miraculous influence, so to change their second nature-habits and feelings, as to procure their general consent to remove, as a nation, soon to the occupation of the soil of Palestine; and that, too, before being converted to Christianity? And should they first be converted, they would be no longer Jews, to inherit the Jewish promise; but Christians, to have no earthly portion, nor here any continuing city. Then, of course, they would not naturally wish to go to partake with unbelieving Jews in an earthly inheritance; but would, rather, like Abraham, the father of believers, seek a city having "*foundations, whose builder and maker is God.*"

In further showing that there is a misapprehension in the popular arguments for the natural Jews' literal return, which represents them as already on the move themselves, with prospects of having the business soon accomplished; I am prepared to prove that the reports are not to be accredited, which tell us that the astonishing wealth of the Rothschilds, and some others of that people who possess their multiplied millions of Jewish gold, are being moved to appropriate it all for the return;—that Jerusalem and Judea are now fast filling up with Jews returned;—that many thousands more are just about to go;—that they are now looking so confidently for their Messiah very soon, that they threaten becoming believers in Christ, unless their long-expected Messiah shall come within a year. This point, I am aware, is an important one, on this whole question; and that I have now assumed a position which, to very many, was not expected;

and that much very authentic testimony on the subject will be demanded.

This point, most truly, is momentous in its bearing on the whole subject; and one of extreme delicacy to be touched, because of the entire discrepancy of opinion upon it, of thousands of the dear saints who are also now looking for their Lord at hand. In assuming this probably surprising position before the public, against so many generally admitted and long standing Jewish reports, I would do it only with the greatest deference, and with the kindest feelings towards our dear transatlantic brethren especially, to whom, doubtless, we are much indebted for their more early and indefatigable labors, as the means of awaking us, this side the waters, to look for the Lord nigh at hand. Under these circumstances, it is reasonable that they should demand some palpable and authentic testimony, and that other advocates of the natural Jews' return should do the same. Accordingly, as a specimen of the spirit and bearing of these popular reports, I will first give an extract of an address by "the Rev. J. H. Stewart," "at a meeting of the Liverpool Auxiliary Society for promoting Christianity among the Jews; held on Monday, 16th September," 1839.

Mr. Stewart said :—

"*The Jewish Rabbis* [ministers] were now ready to enter upon the discussion of the prophecies relating to the return of the Jews to their native land, not in a spirit of bitter opposition, but in a spirit of kindness and affection. The Rev. gentleman then read an interesting letter from Mr. Herschell, the Chief Rabbi [high priest] of London, expressive of the satisfaction which he felt in witnessing the interest shown by the Jewish Society in the restoration of the children of Israel to the land of Judah. The letter strongly asserted that the Jews were now looking with earnest expectation for the appearance of the Messiah to rule over his chosen and ancient people. A day had been recently appointed, as a day of especial intercession for the return of the Messiah. That day of prayer would be on Wednesday next, when a service would be read in the Jewish synagogues on this interesting subject. The Rev. gentleman then suggested the propriety of setting aside the same day among the Christians of Liverpool as a day of fasting and prayer. He apologized for occupying so much time, but as he felt that there was a very great crisis in the present condition of the Jews, he felt that he could not avoid offering the observations in which he had indulged."

Here follows a letter from MR. HERSCHELL, the said CHIEF RABBI, designed as an immediate contradiction to the above

statements concerning himself, and the present movements, &c. of "the Jewish Rabbis."

"SIR,—When, last year, you requested my permission to publish a letter I had addressed to you—as an individual declaring yourself unconnected with, and disapproving of, any society, or body of men, whose avowed object is to seduce Israelites from their faith—it was with reluctance I yielded to your urgent and repeated request; not because that letter contains anything I ought not to have written, or any one sentence I would disown, but because the serpent is most cunning, and that those who seek to ensnare Israel are by no means scrupulous in the method they employ. In the *Liverpool Standard* of the 17th ultimo, I find an account of a meeting held by the *Liverpool Auxiliary Society* for promoting Christianity among the Jews; which account states, that the Rev. J. H. Stewart 'read an interesting letter from Mr. Herschell, the Chief Rabbi of London, expressive of the satisfaction which he felt in witnessing the interest shown by THE JEWISH SOCIETY in the restoration of the children of Israel to the land of Judah. The letter strongly asserted that the Jews were *now* looking with earnest expectation for the appearance of the Messiah to rule over his ancient people. A day had RECENTLY been appointed as a day of special intercession for the RETURN of the Messiah; that day would be on Wednesday next,' &c.

"To the best of my recollection, I have not for many years written to any Christian on the subject of the hopes of Israel, except to yourself; and as it cannot be a matter of indifference to me, that my name should be publicly used as the authority for a series of mis-statements calculated to do great mischief, I call upon you publicly to contradict this fabricated *abrégé* of the letter I wrote to you.

"I never expressed satisfaction at anything done by the 'Jewish Society,' (i. e. the London Society for promoting Christianity among the Jews.) Many years ago, on the 10th January, 5567, I publicly declared in the synagogue, 'that the whole purpose of this seeming kindness on the part of the society, is an inviting snare, a decoying experiment to undermine the props of our religion.' In the thirty years and more which have since then elapsed, nothing has occurred to induce me to alter that opinion, but much to confirm it; nor could I express satisfaction at anything connected with that society, except, indeed, at its dissolution. Accordingly, my letter to you does not contain the slightest allusion to the 'Jewish Society.'

"The assertion 'that the Jews are *now* looking with earnest expectation for the appearance of the Messiah,' only

states what ever since their dispersion has been a well-known fact; nor does my letter to you state that their confidence in the promises of their heavenly Father is *now in particular* greater or less than it always has been. But to quote me as authority for the invention, 'that a day of special intercession for the return of the Messiah has been recently appointed,' is really too bad. I will not offer any remark on the degree of biblical knowledge which could proclaim the day of atonement as one 'recently appointed,' nor will I notice the expression 'RETURN of the Messiah,' further than by saying, had I used it, I should be unworthy the name of a Jew. But as the whole paragraph is absolutely the reverse of what I wrote to you, I have a right to expect that you, as an honest and candid man, will, in the same journal in which it was published, contradict this unfair and untrue use of my name and authority.

"I am, sir, your sincere well-wisher,

"S. HERSCHELL, Chief Rabbi.

"5, Bury-court, 2d Oct., 5600 A. M. [last Oct.]

"HENRY INNES, Esq." [layman of the Church of England.]

The above documents are now copied, with precision, from "THE PLYMOUTH HERALD," (Eng.) of Nov. 23, 1839, having previously appeared in the "LIVERPOOL STANDARD" of Sept. 17 and Oct. 22. The paper out of which the above documents are taken, was generously loaned me, by Mr. Isaacs, one of the Jewish priests of New York city; and was sent over by the High Priest himself, as appears by the following mark upon the top of it, viz., "With compliments from the Rev. S. Herschell, London, to Mr. M. Micholl, 291 Broadway, New York."

Upon this document of high authority, or from "the highly talented and much esteemed Dr. Herschell," (as he is called in the same Liverpool paper,) "Chief Rabbi of the English Jews," I offer no further remark, than that it proves to us, that the testimony of the most learned, reputable, and high standing of the Jews, when obtained, is very much at war with many statements concerning that people, which statements have heretofore passed currently among us, as arguments in favor of increased efforts for their entire removal, at no distant period, to the land of Palestine.

An extract may now be given from a christian missionary at Jerusalem, who, of course, favors the present christian efforts for the return of the natural Jews, &c.

"A missionary, writing from Jerusalem, says,—'The Jews here have neither trade nor profession, and live on the free contributions of their benevolent brethren abroad; and these

contributions are tendered entirely on the supposition that the Jews here are peculiarly devout, and most assiduous in studying the talmud. * * * One thing more; the number of the Jews here is nothing like what you think in England. Mr. Nicolayson thinks it is in all 5000; and this is the highest number I have heard yet; but some of the Jews told me that the number of souls does not exceed half this number. Nor is the number of those who annually come here so great, and they are barely or scarcely sufficient to make up for the ravages that the periodical visitations of the earthquake, plague, &c., make among them. A Jew told me that he had now been here four years, and that the number of Jews he then found are now no more, while a majority of the present are new comers.'

"This is an affecting statement respecting the Jewish population; entire generations of which seem to be cut down by pestilence, earthquake, or the sword, in the space of a few years. A considerable accession of new comers must be required to keep up the number; and continual changes must spread among the Jews, throughout the world, the knowledge of what is doing at Jerusalem. It is well known that the Jews are in the habit of studiously concealing their numbers."—[From the New York Evangelist of Nov. 23, 1839.]

The learned Jewish priests of New York city, professing to understand the state of the Jews at Jerusalem, deny a part of the above statements, affirming that no such disasters have there occurred to diminish the Jewish population; leaving us to conclude, that this acknowledged want of increase there, results from their want of business and money, rather than from such disasters as here stated.

Such being the condition of the whole Jewish population at Jerusalem, what motive could thousands and millions more of the same people have, for going there also, to be supported as paupers, or immediately to return to their present Gentile habitations, still to enrich themselves by merchandising?

The following items of testimony were kindly given me, at my request, in July last, by Messrs. J. J. LYONS and S. M. ISAACS, the only two regularly officiating Jewish Rabbis, or priests, of New York city, with permission to publish them, concerning the present condition and prospects among the Jews generally, in relation to their soon going to Palestine. The testimony has since been published in papers of New York and Boston, and I now copy it from the N. Y. Olive Leaf, in the very form in which I first took it from their united verbal statements; which document was exa-

mined by themselves, approved as correct, and allowed for publication.

"In all christian countries, they say that their people enjoy equal social, civil, and religious privileges with Christians in almost all respects; that they take part in the government, hold offices, &c.; and that so far as some may have suffered more or less persecution as Jews in pagan countries, where they have sometimes staid a little too long, they only went there from choice, in hopes to do better than elsewhere, while they might all abide safely, if they chose, in christian nations. Although, now, their situation is so favorable throughout the world, they have, in former times of their dispersion, experienced more occasional persecution. Of late, some ten or dozen of the Jews have been massacred at Damascus by some avaricious and unprincipled Romanists and others, under the false charge of their having murdered a monk, and used his blood in some of their Jewish rites; which is supposed to be only as a pretence to obtain their property, then considered as lawful spoil; while it was very well known that the Jews never use blood of any kind on any occasion, considering it most strictly forbidden of God in his word.

"The Jews of Jerusalem they admit to be poor, and generally without business to support themselves, while they live on the benevolence of their more wealthy brethren abroad, whose business is lucrative.

"Nearly all the Jews elsewhere, throughout the world, are engaged in mercantile business or trade, and but very few, anywhere, in farming.

"With regard to their return to Jerusalem, or 'Judah,' they understand all the prophecies to foretel it, though they profess not to see any more signs of the event *now* near, than there have heretofore been, since their dispersion.

"They have no anticipations nor desires of going to inhabit that country at present, or under existing circumstances, and would by no means consent to go as a people, even if the whole country were given them, with the city and temple at Jerusalem already built, unless the eastern powers would become pledged to protect them as citizens and as Jews, not being able to protect themselves.

"When their Messiah shall come, and they as a people shall return, they expect him to come not as a mortal man, but with great power and glory, as Daniel and the prophets have described it—to destroy all his and their enemies, in the end of all worldly things—to dwell with them, and they with him, in a glorious state forever and ever; when their land, being created anew, will *'flow with the milk and honey'*

of spiritual and everlasting enjoyments—then with angels in a heavenly state.

"They utterly disclaim all fellowship and sympathy with christian efforts and societies for bettering their condition, or for gathering them again into the land of Israel; believing all these movements to be evil designs against them, to denationalize, or mingle them with the Gentile world.

"They affirm that the christian institutions of the East for the maintenance and education of the indigent children of Jews, have not been successful in obtaining such children; and that although those institutions *have* obtained such *reputed* children, inquiry has been made into the matter, when it was ascertained that such children were *not* really of Jewish parents, though in some instances *one* of the parents might have called themselves Jews, but were not truly of the Jewish faith. As proof of this assertion, they say, that the Jews *themselves* stand ready, with their *own* institutions, to maintain and educate all such indigent Jewish children, instead of their being driven by want to take refuge with a people not their own."

The preceding testimony of the New York Jewish priests I have been led to consider credible, from the considerations, that it perfectly harmonizes with that of "the highly talented and much esteemed Dr. Herschell, Chief Rabbi of the English Jews," and also with that of the christian "missionary at Jerusalem," on the prospects of the Jews, and with a mass more of authentic testimony which might be given, if time permitted. I have also felt bound to give heed to the same, from the fact, that on becoming personally acquainted with these gentlemen, Jewish priests, being several times at their houses, and having made particular inquiry of others concerning them, I felt constrained to regard them, aside from their professed and consistent Judaism, as said of the High Priest of London, "highly talented," &c.

It will be seen readily, that this testimony, from the most authentic sources, is all directly to the point; and that it presents itself in formidable array against the foundation of the popular argument in favor of the speedy literal return of the natural Jews, which argument stands on the alleged position of the present unprecedented and successful movements among the Jews themselves for their speedy removal. And thus we leave the testimony, and the whole subject; without further remark, except most seriously and affectionately to urge all, of an opposite opinion on this subject, to whom these and other facts may come, faithfully to examine and weigh them; and to give the whole subject a fair

and thorough investigation, being by no means prevented by a contrary preconceived opinion, nor by the many popular and heretofore uncontradicted public reports to the contrary. And though good men may have sometimes originated, or propagated, those unfounded or exaggerated reports, it is certainly no more strange than the story of the "five black crows," before its being traced back to the mere "something as black as a crow." And why should it be strange, if these flattering Jewish reports have become extremely exaggerated in so long passing the rounds, without being traced back, or publicly called in question?

And to conclude, let it not be said, that the positions and proofs generally, now offered, are opposed to the many laudable efforts for the spiritual and everlasting good of the long-neglected and unbelieving Jews. Far from it. But let it rather be understood, that as we are united with our English and other brethren on the subject of Christ's second coming and kingdom at hand, though they advocate a speedy removal of the Jews to Palestine; so are we most heartily united with them also, and with others of the same faith, in our desires and labors for the conversion of the unbelieving Jews, as a preparation for *their* glorious return to a "*heavenly Jerusalem*," with all others of the redeemed, at the anticipated now speedy coming of our Lord in glory, to receive to himself all that are his, both Jews and Gentiles, without distinction, at the making up of his jewels. Let us not then be divided in our professed joint labors for a speedy literal return of the whole scattered nation of God's believing or true Israel, both Jew and Gentile, to their "*own land*," which is a "*better country*," and even a "*heavenly Jerusalem*," for their literal "*everlasting possession*," and their own literal "*inheritance forever*." And let us do with our might, or with our strength united, what our hands find to do in the great work; "*For this I say unto you, brethren; the time is short;*" for "*in a little while, he that shall come will come, and will not tarry.*" "*Amen. Even so, come, Lord Jesus.*" "*Come quickly.*"

A DISSERTATION ON THE SECOND ADVENT.

BY JOSIAH LITCH.

It is with deep emotion, friends and brethren, I stand before you at this time and on this interesting occasion. The purposes of our meeting are so novel, the objects to be accomplished so grand and vast, and the theme to be discussed and contemplated so glorious, as to inspire the heart with the most sublime and ennobling views and feelings. For we meet from various and distant places, on an occasion such as our own country, if not the world, has never before looked upon. We meet to contemplate our blessed Savior's glorious advent near. We meet to comfort one another with these words, and to exhort one another, and so much the more as we see the day approaching.

The objects to be accomplished by the convocation of this conference, are not to assail others who do not see with us on this momentous subject; not to contend with each other on points of minor importance connected with the doctrine we hold, and on which we do not all see alike as yet; for we have one rallying point on which we are all agreed, viz: That the glorious kingdom and personal appearance and reign of our Savior is at hand, near, even at the door: on this ground we meet and unite. On all other points we think and let think, and hold each one alone responsible for his own sentiments. Nor yet do we meet thinking to hasten or retard the glorious day when Christ shall reign universally; for we are well assured that God, *in his time*, will show who is THE BLESSED AND ONLY POTENTATE, THE KING OF KINGS AND LORD OF LORDS. But we meet with the hope—

1. Of deepening in our own minds the habitual conviction of the near approach of the day of God, and the importance of constant preparation for the event.

2. We hope to do something toward awakening the world generally, but especially the church, to turn their attention to this subject, examine the evidence which now is before the public, and which is every day developing itself, of the kingdom of heaven at hand.

3. We meet for the purpose of attempting to embody a series of arguments relative to this subject, and of presenting them to the public for their consideration and instruction.

4. And, finally, we meet to drink more into the spirit, to strengthen the bond of union among ourselves, and to devise ways and means for the more rapid spread of this, to us, soul-cheering doctrine of the kingdom near.

Those who have called and will be active in the support of the present conference, make no pretension to worldly honors, wealth or fame ; but consider it their highest glory and greatest joy, Mary-like, to sit at Jesus' feet and learn of him who is meek and lowly in heart ; for well assured they are, that if they do but rightly understand the kingdom of God, they will, like good householders, be able out of God's treasury of truth to bring forth things new and old, and minister to each one a portion in due season.

As it has fallen to the lot of your speaker to address you on the present occasion, your attention is invited to the consideration of the following subject.

2 CHRONICLES VI. 16—18.

Now, therefore, O Lord God of Israel, keep with thy servant David, my father, that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel ; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

But will God in very deed dwell with men on the earth ? Behold, heaven and the heaven of heavens cannot contain thee ; how much less this house which I have built !

A VERY cursory examination of this text, will show that Solomon, in this clause of his dedicatory prayer, refers directly to the promise of God to David, of an everlasting successor to his throne. That both David and Solomon understood more to be implied in that promise than merely a regular succession of temporal kings, is also very evident, from the manner in which both speak, whenever they touch the theme ; and, also, from the writings of other inspired penmen. What they did understand and teach on this subject, it will be the object of this discourse to show. In doing this I shall show—

I. *That God did promise to David an everlasting successor upon his throne.*

II. *That this promised successor was Christ.*

III. *The character of Christ, the heir and successor of David.*

IV. *This being, according to God's promise, will in very deed dwell with men on the earth.*

V. *The manner and objects of his advent and abode among men on the earth.*

I. GOD DID PROMISE TO DAVID AN EVERLASTING SUCCESSOR UPON HIS THRONE.

It will not be necessary on the present occasion to multiply texts in support of the propositions laid down, although appropriate ones might be found to any reasonable number ; but as the truth of a proposition does not depend on the

number, but on the explicitness of the texts produced, I shall confine myself to a few of the most clear and striking under each head. Those who may wish to pursue the subject farther, can do so at their leisure.

1. The first text I shall present in support of this proposition, is 2 Sam. vii. 12—16: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

"He shall build a house for my name; and I will establish the throne of his kingdom forever.

"I will be his father and he shall be my son. If he commit iniquity I will chasten him with the rod of men and with the stripes of the children of men:

"But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

"And thy house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

That David understood this covenant to extend to an everlasting state, appears evident from his reply, verse 19: "Thou has spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" As much as to say, all human and temporal thrones will have an end; but this is to endure forever: it is not to fail or end; hence, it is superhuman, and in an everlasting state. Again, the continued succession through time was conditional, but the everlasting succession was sure, and in no wise depended on the faithfulness or unfaithfulness of David's children.

2. Another text of the same import must suffice on this point. Psalm lxxxix. 20: "I have found David my servant; with my holy oil have I anointed him." Verses 27—37: "Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. HIS SEED ALSO WILL I MAKE TO ENDURE FOR EVER, AND HIS THRONE AS THE DAYS OF HEAVEN. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. HIS SEED SHALL ENDURE FOREVER, and his throne

as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah."

If the above promises are to be confined to a temporal state, they have utterly failed: for hundreds of years have passed by since David has had a son on his throne in Israel. Nor can any temporal revival of the house of Israel answer to the promise, however long it may continue; for no temporal period can endure *forever*. But the promise is yet sure: For—

II. THIS PROMISED SUCCESSOR IS JESUS CHRIST.

Matt. i. 1, affords ample testimony as to the heirship of Jesus Christ to David: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." This text settles the first question, whether Christ is truly the seed of David. But is he also the seed who is everlastingly to sit upon David's throne?

Luke i. 32, 33: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The question is here settled, that Christ is the promised son and successor of David, and is everlastingly to inherit his throne. There is to be no end to the duration of his kingdom. If *an end* can be found, where there is no END, then it may be proved that the reign of Christ on David's throne will terminate; and not before. But is Christ the *very seed* which God swore to David should sit on his throne forever? "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up CHRIST to sit on his throne."* The way is now open to notice—

III. THE CHARACTER OF CHRIST, THE HEIR AND SUCCESSOR OF DAVID.

1. HE IS A MAN, POSSESSED OF A SOUL AND BODY. Of the truth of this proposition, I presume, no farther evidence will be demanded than has already been given. For if he is the son of David, "*according to the flesh*," then is he a man, and possessed of all the attributes of man. But he is not only "*David's son, the son of man*," but he is also—

2. THE Son of God. I do not now speak, however, of his divine nature, but of his human. Nor am I about to enter into a long and labored argument on this point; but with one single quotation from the word of God, and an appended remark, I will leave it. "The angel answered and said unto

* Acts ii. 30.

ner, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God."*

No other inference can be drawn from this text than that Jesus is the Son of God, after the flesh, through the power of the Holy Ghost, in as true and as literal a sense as he is the son of David. Of those who contend for the doctrine of the Divine, Eternal Sonship of Jesus Christ, I would inquire, if they believe the divinity of Jesus Christ to be a *thing*? a created object? But yet it is "*that Holy Thing*," which is called the Son of God.

3. HE IS THE MIGHTY GOD. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth and forever. The zeal of the Lord of Hosts will perform this."†

But you do not suppose that David and Solomon understood the character of Christ in the same light as set forth in the above text? Indeed I do. That David did, there is full evidence; and that Solomon imbibed the same idea, is clear from our text.

Take, for instance, the text quoted by the Savior to confound his enemies: "The LORD said unto my LORD, Sit thou on my right hand until I make thy foes thy footstool."‡ "If David then called him Lord, how is he then his son?" This they could not explain. Nor can it be satisfactorily explained on any other hypothesis than that here laid down. Take another example from Psalm xlv., 6th verse, where David speaks of the things he had made touching the king; and which Paul applies to Christ: "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."§ Let us now turn to our text. Solomon had just completed the first house dedicated to the worship of Almighty God. This house had been devised by David, but built by Solomon. But no sooner had David devised the plan of building a house for God, than the regal character of Jesus Christ, as the son and successor of David,

* Luke i. 35.

† Isa. ix. 6, 7.

‡ Ps. cx. 1.

§ Heb. i. 8.

was for the first time announced to man. The seed of David was announced as the builder, proprietor, and everlasting possessor of the house and throne. Accordingly, when the house was completed, the king assembled the house of Israel, to dedicate the temple to the Great Proprietor. He begins by calling to mind and rehearsing the covenant of God with David, of an everlasting successor. Evidently he did not consider himself the one. After contemplating the greatness of the promise, as if lost in wonder, he exclaims, "But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!"

What else can we infer from the manner in which the wise man introduced the exclamation, than that he believed God had promised to David, his father, a successor, to inherit that house, as well as to sit on his throne, who should possess the nature and perfections of Deity? It must mean that, if it means anything, or if there is any connection between the verses of our text, or indeed between any of the different parts of Solomon's prayer. The truth seems to be this: Jesus Christ in his humanity is both the Son of God and the son of David. In this person, as Paul expresses it, "God was manifest in the flesh."* Or yet again: "For in him dwelt all the fulness of the Godhead bodily."† "I Jesus have sent mine angel," &c. "I am the root and the offspring of DAVID."‡ Such is our Savior. Such the being who "died for us;" who "tasted death for every man;" who "is the propitiation for our sins," "and also for the sins of the whole world." Death was the penalty of the Divine law. That penalty Jesus Christ has suffered instead of the sinner. God can now be just and yet the justifier of him that believeth in Jesus.

Christ is now "the head of the body, the church; he is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." That church, redeemed from among all nations, by his blood, is now Abraham's seed; the house of Jacob; and the house of David. "For if ye are Christ's, then are ye Abram's seed, and heirs according to the promise." Christ is the head, the church the body of that head! There is a mysterious union between Christ and his people: "For both he that sanctifieth and they who are sanctified are all one." But in what sense are Christ and his people one? Paul answers, "We are members of his body, of his flesh, and of his bones." "But I

* 1 Tim. iii. 16.

† Col. ii. 9.

‡ Rev. xxii. 16.

can never believe such a mystery!" "How can this be?" It is no more mystery to you, my hearer, than to Paul, when he wrote it; for he added, "this is a great mystery; but I speak concerning Christ and the church." Every true Christian, then, is a member of Christ's body, flesh, and bones. And if thus, how holy ought he to be!

O, what a glory gathers around the theme of redemption by Jesus Christ! Shout, then, ye saints of the Most High! Shout unto God with the voice of triumph! Unto him who hath loved us and washed us from our sins in his own blood, unto him be glory, in the church, by Christ Jesus, forever! O!

"Angel, assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told!"

Christ is the believer's life. "Ye are dead, and your life is hid with Christ in God." "And when he who is our life shall appear, then shall ye also appear with him in glory." Well might the apostle call it "that GREAT LOVE wherewith he loved us!" And can we wonder that the poet also should sing, or can we forbear to sing with him,—

"O love, the bottomless abyss,
My sins are swallowed up in thee;
Covered is my unrighteousness,
No spot of guilt remains on me,
While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy cries."

He is "the Lamb of God who taketh away the sin of the world." And as many as receive him, to them he gives power to become the sons of God, even to them that believe on his name. Come, then, perishing sinner, to this Savior.

But I am wandering. I only designed to show the relation existing between Christ and the church as a reason why he will not live in glory and leave her behind; but that he will come again and receive her to himself: For—

IV. THIS GLORIOUS BEING, ACCORDING TO GOD'S PROMISE, WILL IN VERY DEED DWELL WITH MEN ON THE EARTH.

We have so long been accustomed to contemplate the kingdom of Jesus Christ as a spiritual dominion; and the throne of David on which he reigns as being either in heaven, or in the human heart, that it is with extreme difficulty we can bring ourselves to look at this subject in the plain, simple and scriptural light in which alone we ought to view it. The reason of this seems to be this: in looking at the

Divine and glorious character of Christ, we lose sight of his humanity. We forget that he is the son of David, an earthly monarch. But such he in reality is : no less so now than when he was on earth. If he has now gone into heaven and is seated at the right hand of the throne of God, that is not to be his eternal abode. He is there now ; with, and by, his own blood, as our advocate with the Father ; and there he will sit, until his foes become his footstool. He is there in the holy of holies, as our great High Priest, in his own proper person, body, soul and Divinity, thenceforth expecting until his foes become his footstool.

1. *Jesus Christ is to dwell on the earth ;* because the Lord God has given to him by promise the throne of his father David.* That throne was an earthly one, or on the earth, and not in heaven. Hence, if Christ sits forever on David's throne, he must dwell on earth, and at Jerusalem.

2. *He will dwell on earth,* because the inheritance of the uttermost parts of the earth is to be his. " Yet have I set my King upon my holy hill of Zion. I will declare the decree ; thou art my Son ; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel."† The holy hill of Zion which God has chosen, there to dwell forever, as his desired rest, is on earth, and not in heaven.

" The Lord hath sworn in truth unto David ; he will not turn from it : Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore. For the Lord hath chosen Zion ; he hath desired it for his habitation. This is my rest forever : here will I dwell ; for I have desired it." Again, " There will I make the horn of David to bud."‡

3. Daniel saw in vision, after the destruction of the emblematical beasts, the representatives of earthly governments, " One like the Son of man, coming in the clouds of heaven ; and he came to the Ancient of Days, and they brought him near before him : and there was given him a kingdom and dominion, that all kingdoms, nations and tongues should serve him." Again, " The kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting king-

* Luke i. 32.

† Psalm ii. 6—9.

‡ Psalm cxxxii. 11—14, 17.

dom."* If the kingdoms represented by the beasts were on earth, so also will be that of the Son of man : for it is to be reared upon the ruins of the other kingdoms.

4. *The Church, the saints of God, are Christ's body.* The head and body must be united in one and dwell together. But "the meek shall inherit the earth." "Such as be blessed of him shall inherit the earth." "The righteous shall inherit the land and dwell therein forever."† If these promises are true, and the people of Christ are to be where he is, he must reign and dwell with them on earth. Thus shall "the kingdoms of *this world* become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."‡

And then it shall be said, "Behold, the tabernacle of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat on the throne said, Behold, I make all things new. And he said unto me, Write: for these words are TRUE AND FAITHFUL." They are what they purport, and not mystical. The great problem will then be solved. Yes, God, even that God whom heaven, even the heaven of heavens, cannot contain, "*will in very deed dwell with men on the earth.*" Yes—

"From the third heaven, where God resides,
That holy, happy place,
The New Jerusalem comes down,
Adorned with shining grace.

Attending angels shout for joy,
And the bright armies sing,
Mortals, behold the sacred seat
Of your descending King.

The God of Glory down to men
Removes his blest abode,
Men, the dear objects of his love,
And he their smiling God."

The way being thus prepared, we are to inquire—

V. INTO THE MANNER AND OBJECTS OF HIS ADVENT AND ABODE ON EARTH AMONG MEN.

1. "THE MANNER." That Jesus Christ, the promised seed of David, has come in the flesh, that he was "born of a virgin," "in Bethlehem," &c., are facts so clearly attested, that an argument to prove them to any who believe and read

* Dan., chap. vii.

† Matt. v. 5. Ps. xxxvii. 11, 22, 29.

‡ Rev. xi.

the Bible, would be entirely needless. But all the above-named facts were once matters of prophecy, and have been so fulfilled. And yet the prophecies which foretold them were no more clear, than that that same being who has gone into heaven and set down on the right hand of the throne of God, shall come again in a manner altogether unlike his first advent. If the one has been accomplished, so will the other be in due time.

Let us then hear the testimony of God on this point: "Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation."* But how shall he come the second time? "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey."†

In this text the prophecy is explained and illustrated by the statement of a matter of fact. If, therefore, Jesus Christ went to heaven in his own proper person, in a cloud, we must look for him in the same person and the same manner. This text might suffice on this point; but I will give one more: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."‡ This certainly is coming "to them that look for him without sin (or a sin-offering) unto salvation." If so, it is his second coming.

Again: All the tribes of the earth shall see him and mourn. Hence, his appearance must be visible to all the world. But such an appearing has never yet taken place. And among all who have endeavored to refer it to the destruction of Jerusalem or to other circumstances, none have ever had the fortune to find one single witness to testify he saw such a scene as the coming of the Son of man on that occasion. Indeed, if there is any meaning in language, if we may ever

* Heb. ix. 28.

† Acts i. 9—12.

‡ Matt. xxiv. 30, 31.

depend upon the testimony of the Bible, we must look for a yet future and literal coming of the Son of man in the clouds of heaven.

Once more : I wish to inquire, by what authority are the *wars, famines, pestilences, earthquakes, false prophets and false-christs* of the chapter construed as being literal, and then so immediately, in the same connection, without any intimation of a change from a literal to a figurative meaning, the appearing of the real Christ is called a spiritual or figurative appearing. I protest against such violence to plain scripture.

2. THE OBJECTS OF HIS ADVENT AND ABODE AMONG MEN.

(1.) *To destroy the wicked of the earth.* "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."* Here is a testimony that the wicked, all who do not obey the gospel, will be destroyed from the presence of the Lord when he comes. This earth is to be his abode, and the wicked must be banished from it.

Again : "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. And thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel."† According to this text, when the Son of God comes to take possession of his inheritance, he will break and dash in pieces his enemies.

Once more : "The good seed are the children of the kingdom ; the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; the reapers are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father."‡ All this is to take place at the end of the *aion*, age, or *time*. The wicked are all to be gathered out of Christ's kingdom which he has purchased.

* 2 Thess. i. 7—10.

† Ps. ii. 8, 9.

‡ Matt. xiii. 37—43.

Take one text more: "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."* This is to take place at the time when the dead live.

(2.) *The second object is, to raise from the dead, and glorify the righteous.* "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first."†

"Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."‡ The object of the resurrection of the righteous is, that they may live forever.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."§ But how shall they who are Christ's at his coming rise? The apostle answers, verses 42, 43, 44, 52, 53: "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." "The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Yes, the children of God know that when he shall appear, they shall be like him, for they shall see him as he is.

"O what a blessed hope is ours,
While here on earth we stay!"

Christ is the believer's life. "And when he who is our life shall appear, then shall we also appear with him in glory." It was this blessed hope which cheered the patriarchs, comforted the prophets, supported the apostles, and bore up the martyrs amid the flames. They looked for and "desired a better resurrection."

(3.) *The third object of his advent is, to change to immortality the living saints; and to receive to himself, forever, both the dead and living in him.*

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling

* Isa. xxvi. 21.

† Joha v. 28, 29.

‡ 1 Thess. iv. 14, 16.

§ 1 Cor. xv. 22, 23.

of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."*

Again: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord."†

An idea has been entertained that when the seventh or last trump shall sound, and the mystery of God be finished, a state of unparalleled anarchy will ensue, during which Christians will be the objects of the hatred and persecution of the wicked; and a time of martyrdom ensue. But if we may believe the apostle, instead of meeting persecution at the last trump, the Christian will be glorified in the twinkling of an eye; and be caught up to meet the Lord in the air, and be forever with him.

Thus also the Savior: "And they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."‡

(4.) *The fourth object is, to burn and renew the heavens and the earth, and fit it up as the abode of the saints.*

"Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also and the works that are therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."§ "*His promise.*" Where has God promised this? "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." "For, behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing,

* 1 Cor. xv. 51, 52.

† Matt. xxiv. 30, 31.

‡ 1 Thess. iv. 16, 17.

§ 2 Pet. iii. 6, 7, 10, 13.

and her people a joy.* This is God's promise, and *this* God will perform when he comes in glory.

"And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."† Here we are told that God has promised a restitution of all things, by the mouth of all his holy prophets, since the world began. Also, that the heavens must receive Jesus Christ until that time. "Sit thou at my right hand, until I make thy foes thy footstool."‡ "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet."§ They shall be Christ's footstool. The earth is to be restored to its paradisaical state, and under Jesus Christ, the second Adam, all things are to be subdued. There shall then be no more curse; neither sorrow nor crying; neither shall there be any more death.

"O glorious hour, O blest abode!
I shall be near and like my God,
And sin and death no more control
The sacred pleasures of the soul."

(5.) *The fifth object of his advent and abode among men is, to reign upon the throne of David over the house of Jacob forever and ever.*

He is Abraham's promised seed, to whom the promise of the land of Canaan was made for an EVERLASTING POSSESSION. But who are *the house of Jacob*, over whom he is to reign? Not all the literal descendants of Jacob; for "they are not all Israel who are of Israel;" and while they shall come from the four winds, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God, the Jews, as such, shall be cast out; and only those who are Christ's, and Abraham's seed, will find admission. "Henceforth," says the apostle, "know we no man after the flesh; yea, though we have known Christ after the flesh, [as a Jew] yet now henceforth know we him so no more." As a Jew, then, Christ himself will no more be known; but as the head of the whole church, both Jew and Gentile. "Therefore, if any man be in Christ he is a new creature," (not a Jew or Gentile;) "old things are done away, and, behold, all things have become new." The Jewish economy, and distinctions originating in it, are done away, and the subjects of David's throne are new creatures, members of Christ's "body, of his flesh and his bones."

* Isa. lvi. 15, 16. lxx. 17, 18.
† Ps. cx. 1.

‡ Acts iii. 20, 21.
§ Mal. iv. 3.

"We are the circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." From these, and a multitude of other texts of the same import, it is very evident that the subjects of David's throne and kingdom, in its everlasting dynasty, are not the Jewish nation as such, but Christ's redeemed people from among all nations. *For in him* "shall all the nations of the earth be blessed."

When, therefore, the Son of David sits on the throne of his glory, and says to those on his right hand, Come, ye blessed, and INHERIT THE KINGDOM prepared for you from the foundation of the world, he will say it not to the Jews, but to all who have ministered to him in the person of his disciples.

I am aware of the difficulty of conceiving of the glorious and personal reign of Christ on earth, as a man among men. And I think, also, that I can perceive the causes of that difficulty.

1. The first cause is the fact, that for ages Christ has almost universally been contemplated by the church in the character of some mysterious, glorious, and spiritual personage, seated on his Father's throne, where he shall *FOREVER sit*. It is true, we have been taught that he will come again to judge the world in the last day: but yet, such has been the manner in which even that truth has been taught, it has appeared more like a dream than a reality. In short, the whole subject of a future state of being has seemed to be wrapped up in mystery; and our teachers and keepers have *all but* forbidden us to inquire or examine anything in reference to it. The clearest definition I can form of the almost universal feeling and belief on the subject of a future heaven, is, that when we die, we shall go up to heaven, and there our happy spirits shall wear a dazzling crown of glory, have a golden harp, and sing praise to God and the Lamb forever and ever. I have found it one of the most difficult points of doctrine I have ever undertaken to impress on my hearers, to make them understand and feel, that Jesus Christ is a real man, and not a pure spirit, and that at the resurrection the souls and bodies of his saints will be reunited, and, as real men, restored to God's perfect image, that they will really REIGN in glory with Christ. The church, it is to be feared, do not to this day understand and feel the fact of the real, personal, human as well as glorious character of Christ. It is hard to eradicate old, long-cherished, and favorite views.

2. We have so long been accustomed to look at Christ almost exclusively in his Divine character, that, like the wise man, we are filled with wonder and doubt at the very

mention of the idea of his dwelling on earth and among men. Yet such is the glorious mystery, which was hid from ages and generations, but is now made manifest to his saints: "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him."

When, then, the earthly image* is reduced to chaff, and the wind carries it away, the stone which smites it shall become a mountain and fill the whole earth. When the four beasts are given to the burning flame, the Son of man shall have given him an everlasting kingdom. The kingdom and dominion under the whole heaven shall be given to the saints. At the end of the world, (age,) when the wicked are cast into a furnace of fire, then shall the righteous shine forth as the sun in the kingdom of their Father. And when the seventh trumpet sounds, the kingdoms of this world shall become the kingdoms of our Lord and his Christ, **AND HE SHALL REIGN FOREVER AND EVER.**

* Dan., chap. ii.

HISTORY AND DOCTRINE

OF THE

MILLENNIUM.

A DISCOURSE DELIVERED IN THE CONFERENCE ON THE
SECOND ADVENT NEAR, AT BOSTON, MASS., OCT. 14,
1840.

BY HENRY DANA WARD.

THE word *millennium* simply means a thousand years. In this sense, the world has seen five millenniums, and above eight tenths of the sixth. Tradition, by an erroneous chronology, has long regarded the seventh as near, and has expected it to bear such a relation to the previous six millenniums, as the Sabbath of rest bears to the six days of labor in the week;* but it is not to be followed by another six of labor: it is to be an *eternal rest*, in holy bliss, for the chosen people and faithful† The time is definitely a thousand years; but it has ever been, and now is, more generally received, in an indefinite sense, for a longer period; nobody can tell how long, but as probably three hundred and sixty thousand years, as one thousand.

In this common sense I chiefly use the word millennium, to designate a period of heavenly bliss, commencing in the conclusion of this world, and running into eternity with unknown limits; a period of which all prophets have prophesied,‡ and poets have sung;§ the golden age and restitution of all things, for which creation longs with outstretched neck in earnest expectation,|| and we ourselves groan within ourselves, constantly praying, "Thy kingdom come, thy will be done, as in heaven so in the earth."¶ It is the

* See Barnabas, quoted below. † Heb. iv. 5, 9. ‡ Acts iii. 21. Rev. xix. 10.

§ Hesiod, David, Virgil, Milton, Cowper, Heber, Pollok. || Rom. viii. 19.

¶ St. Jerome says of these words, they ask "for the kingdom of the whole world, that Satan may cease to reign in the world." St. Chrysostom interprets them of the groaning, Rom. viii. 21; St. Cyprian of the coming and kingdom of our Lord in the end of the world. So the Assembly's and Ed. Sixth's Catechisms.

resurrection of the dead, in angelic natures, to inherit the promised land in the new earth forever and ever.*

THE FALL.

Creation was made for man, and put in subjection to him.† Adam rebelled against his Maker, and nature rebelled against her rightful Lord. Sin entered Eden; and not only man, but all creation felt the wound, and received the wages of sin, which is death. The lord of creation dies, and passes through death to the resurrection, and to recovered immortality. Creation itself travels to incorruption by the same pathway with its lord,—all creation must perish that it may be revived again incorruptible with its lord, in the times of *anapsysis*, or resuscitation, from the presence of the Lord.‡

* This view of the course of time in six days of a thousand years appears not to have been confined to Jews. The Chaldeans, according to Plutarch, believed in a struggle between good and evil for the space of six thousand years; "and then Hades is to cease, and men are to be happy, neither wanting food, nor making shade." Zoroaster taught, that after six thousand years of suffering, men would be happy under one government, speaking one language. Plutarch assigns no reason for these opinions; but Daubuz, from whom I extract them, supposes they are of patriarchal origin. He adds: The Tuscans had an opinion, which the Persians still hold, that "God has appointed twelve thousand years to his works; the first six thousand were employed in creation; the other six are appointed for the duration of mankind."

Mr. Mede, p. 535, informs us that the whole school of Cabbalists call the seventh millennium "the great day of judgment," because then they think God will judge the souls of all men; and he quotes many of their Rabbis to show that they defined the day of judgment, "millennium," or a thousand years, together with the resurrection and Messiah's kingdom. For example, David Kimchi, on Is. lv. 5, says, "The observance of the Sabbath is essential to the faith; for such only as observe the Sabbath confess that the earth will be renewed: because he who created it out of nothing will renew it." As if he who observes the holy Sabbath testifies his faith in the great Sabbath, in which God will renew the world.

The learned Dr. Gill has some valuable citations on this point. On 2 Pet. iii. 8, he says, The Jews interpret days, *millenniums*; the seventh is the Sabbath, and the beginning of the world to come. On Rev. xx. 4, The Rabbis say, The days of Messiah will be a thousand years. In these thousand God will renew his world, and then the righteous dead will be raised and die no more.

The following is in the name of St. Barnabas, the companion of St. Paul, and is of his *age*, whether the hand-writing be that of Barnabas, or another.

"In six thousand years (from creation) the Lord God will bring all things to an end; for with him one day is a thousand years, as himself testifieth, saying, Behold, this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that he saith, He rested the seventh day? He means this, that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly, and shall change the sun and moon and stars; then he shall gloriously rest in the seventh day."—*Apoc. Test., Barn. xiii. 3.*

† Gen. i. 28.

‡ Acts iii. 19. Isa. lxxv. 18. Matt. v. 18. xxiv. 35. Heb. i. 11. 2 Pet. iii. 7.

THE PROMISES.

In Eden dwelt bliss; but sin came, and bliss fled: bliss cannot abide with sin, no, not in Eden. Man felt this; all nature felt: but the blessed God, by whose righteous law they were made subject to vanity and death, mercifully subjected them "*in hope*."*

This "*hope*" was begotten by the first promise: "Thy seed shall bruise his head."† Adam and Noah died in the faith, and left this hope to be cherished by their posterity; and their race have, in one form or another, ever cherished this hope, and will cherish it, until the time comes for it to be fulfilled. But the race is ever prone to anticipate the time, as Eve did when she named her first-born Cain, I have gotten the man from the Lord.‡ So James and John, when they sought the first seats in the kingdom; and all the apostles, when they inquired, "Wilt thou at this time restore the kingdom to Israel?"§ And every age from that day to this has furnished memorable examples of anticipating the time.

The first promise was of a future triumph over the serpent, recovering what he took away:—innocence, Eden, and immortality. The "*hope*" it inspires belongs to this world; and so, likewise, the triumph of *faith*: but the triumph in *fact* belongs to the resurrection of the dead and the world to come, when the second Adam swallows up death in victory, and makes restitution of all things.

Possibly the old world were looking for this promise to be fulfilled in the blood, when the sons of God took wives of the daughters of men;|| but the flood came, and swept them all away: certainly they were not looking for the flood. So shall the coming of the Son of man be; expected, but wholly of an unexpected character.

The second promise, of the recovery of the holy land, was made and confirmed by a covenant oath¶ to Abraham and his seed, which the apostle tells us is Christ,** "to give thee this land to inherit it;"†† and "that he should be the heir of the world."‡‡ It is plain Abraham did not own, or inherit, in the days of his flesh, save only the burial-place in Macphelah before Mamre, which he bought of the sons of Heth. Otherwise, he with his posterity was a stranger and pilgrim in the land of promise,§§ having no inheritance in it,||| looking for a better country, even an heavenly, and a city which hath foundations.¶¶ But the oath and promise

* Rom. viii. 20.

† Gen. iii. 15. Rom. xvi. 20.

‡ Gen. iv. 20.

§ Acts i. 6.

|| Gen. vi. 2, 3.

¶ Gen. xv. 9, 10, 17, 18.

** Gal. iii. 16.

†† Gen. xv. 7.

‡‡ Rom. iv. 13.

§§ Gen. xxiii. 17.

||| Acts vii. 5.

¶¶ Heb. xi. 9.

of God cannot fail: Abraham, together with the heirs of the same promises, died in the faith and hope of receiving them in the resurrection of the dead; for this the apostle assures us was "the hope of the promise made of God unto the fathers,"* and fulfilled unto us their children, "in that he hath raised up Jesus again."† And this promise is "sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham."‡

It is important to mark the firmness with which the *natural* seed have ever clung to this promise, as if this world were to be conferred on *them* for a *carnal* possession *forever*! But Abraham understood that the promise had respect to the heavenly country in Paradise regained, with immortality in the resurrection. His seed should follow in his steps. The meek have also the promise with Abraham, that they shall inherit the earth:§ but it is not Judea, says *Jerome*, "not this world, not the earth under a curse, producing thorns and briars, which rather the bloodiest warriors possess; but it is the earth which the Psalmist describes: *I hope to see the Lord's goodness in the land of eternal life.*" For this world is a land whose cities have not foundations, and whose inhabitants have no inheritance in it, but that of Abraham in the cave of the field of Macphelah.||

* Acts xxiii. 6.

† Ib. xiii. 32.

‡ Rom. iv. 16.

§ Matt. v. 5.

|| I confirm this view of the promise made unto the fathers, by reciting from Mr. Mede, Dr. Gill, and others, certain opinions of learned Rabbis, going to show that they also received the promise in the sense it is expounded here. The promise is of the inheritance of the land *forever*. Rabbi Eleazar, who lived just after the second temple was built, writes thus: "As I live, saith the Lord, I will awake you hereafter in the resurrection of the dead, and will gather you with all Israel into the land of Israel."

Jonathan the Paraphrast, who lived before the christian era, says on Hos. xiv. 8, "They shall be gathered from their captivity; they shall live under the shadow of Messiah; the dead shall rise, and good shall increase in the earth," &c.

"Where does the (Mosaic) law teach the resurrection of the dead? Truly, where it says, Ex. vi. 4, 'And I have also established my covenant with them, that I will give to them the land of Canaan:' for it is said not to *you* but to *them*. Again, the Sadducees asked Rabbi Gamaliel, (Paul's teacher,) whence he could prove that God would raise the dead. Nor would they rest, until he had brought them this verse, Deut. xi. 21, '*Which land the Lord swear to your fathers that he would give them.*'" God covenanted with Abraham, Isaac, and Jacob to give *them* the land in which they were strangers, for an inheritance; and not having received the inheritance, *they* must needs live again, or in respect to *them* the promise has failed, which is impossible.

The above are found in Mede, with the following also: "Rabbi Kimchi, on Obadiah, says, When Rome shall be laid waste, there shall be redemption for Israel.—And on Is. xxvi. 19, The holy blessed God will raise the dead at the time of deliverance.—And on Jer. xxiii. 20, In that he saith *ye* shall consider it, and not *they* shall consider it, he intimateth the resurrection."

Dr. Gill furnishes the following, 1 Cor. xv. 54: "When the King Messiah comes, the holy blessed God will raise up those that sleep, as it is written, He shall swallow up death in victory."

The third and last promise which I notice, is that made with an oath to David, "That of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne."* All believers of this promise have regarded Christ's kingdom as the era of human bliss; but few, however, regard it as belonging solely to the resurrection of the dead. The *natural* Israel have always expected it to be a temporal kingdom, of which they are to be royal princes. The very apostles apprehended it so, while the Lord tarried on the earth; and the populace would have crowned Jesus, while they hailed him, Blessed be the King! But when he refused their kingdom, they refused him. Bent on having the millennium in this world, they rejected Jesus, as a deceiver, who would seem to be the Messiah, and yet rejected the crown!—He triumphed, he arose from the dead, and brought to light *the immortality* which Adam lost, and the eternal life in the Paradise of God, from which Adam fell, and also the everlasting kingdom promised to David for his Son, to whom belong salvation, dominion, and glory, in the restitution of all things, after this world has gone, with that before the flood, to final destruction in the resurrection of the dead.

In the same spirit the *ingrafted* Israel, also, look on the gospel dispensation, which is committed to the Gentile church, *as Messiah's kingdom*;† and they are expecting to see its victorious banner waving over all nations in the close-coming millennium: they are expecting this gospel dispensation to subdue, and convert, and overturn all opposition, and to govern the whole world; precisely as the natural Israel expected of the Mosaic dispensation. But the Mosaic dispensation was not *Messiah's kingdom*; it was only a faint shadow of it: neither is the gospel dispensation *Messiah's*

On Matt. xxii. 31, "The holy blessed God promised to our fathers, Abraham, Isaac, and Jacob, that he would give *them* the land of Israel. We learn from hence that they shall be raised, and that God will hereafter give *them* the land of Israel."

It will greatly increase our interest in the prophets, if we observe, from Moses to Malachi, that the promises and threatenings are directly to you and to us, who read and hear, and not to *them* who may come after us. In all the glorious prophecies of Israel's restoration, scattered up and down the sacred page, the word is to *you*, and is not to *them*; the word is spoken to *you* in the second, and not to *them* in the third person: and in order to be fulfilled to the persons to whom it has in past ages been spoken, they must revive, and come out of the grave, and live again; which assuredly they will at the coming and kingdom of Christ in the resurrection of the dead.

* Acts ii. 30. 2 Sam. vii. 12, 13.

† Villipand, a Jesuit of the year 1600, expressly says, "The church militant, which is called the kingdom of heaven, and is descended from heaven," &c Vol. i. 217. E. i.

kingdom; it is only the good news of it: "The kingdom of heaven is at hand," and is yet to come.

THE PROPHECIES OF THIS HEAVENLY MILLENNIUM.

I classify the prophecies under three heads, without discoursing of either.

The first class are those which relate to the great King, who obtains this promised land of bliss in Eden, and in eternal life regained. "The testimony of Jesus is the spirit of prophecy." He is the KING.

The second class are those which relate to the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This is the KINGDOM OF HEAVEN.

The third class are those which relate to the Israel of God, the chosen generation, *the saints*, who are the heirs of this kingdom. Their restoration is by all regarded as belonging to the millennium; and they are HIS PEOPLE *out of every nation*, in the resurrection of the dead; even "the house of Jacob," and "the whole house of Israel."

The prophecies show that the *King* should pass through the grave to his throne,* and that his *kingdom* also must itself rise from the ashes of this world,† and that his *citizens* also must arise from the dust, to reach the inheritance of the exalted Son of God in his heavenly kingdom.‡

Under the ancient dispensation, every sacrifice on holy altars slain pointed to his death, and, under the present dispensation, every communion of his holy supper commemorates it,§ until he comes in the dispensation of the fulness of times, to receive the inheritance of the purchased possession,|| and to give it to the chosen seed, the saints in light, and to bruise Satan under their feet.¶ Then is the blissful millennium; for the prophecies of a latter-day glory are the inheritance of all the faithful in Christ, whether they be sons of the natural Israel or of the Gentiles; that being now revealed by the Spirit "which in other ages was not made known to the sons of men—that the Gentiles should be *fellow-heirs, and of the same body*, and partakers of his promise in Christ."*** Accordingly, the Gentiles are no longer "aliens from the commonwealth of Israel, and strangers from the covenant of promise;"†† but are by the blood of Christ made "fellow-citizens with the saints, and of the

* Ps. xvi. 10. Isa. liii. 8. Dan. ix. 26.

† Dan. ii. 44. vii. 13, 14, 27. Isa. xxiv. 19, 20, 23. 2 Pet. iii. 12, 13.

‡ Isa. lxvi. 8, 10. Job xix. 25. 1 Cor. xv. 22, 23, 50. 1 Thess. iv. 17. Ezek. xxxvii. 12—14.

§ 1 Cor. xi. 26.

|| Eph. i. 14.

¶ Rom. xvi. 20.

** Eph. iii. 5, 6.

†† 1b. ii. 12.

household of God;”* not to receive a perishable kingdom in this world, but to be gathered into the kingdom of heaven in the world to come, never more to be rooted out of their land: it is their everlasting possession, and David is our king forever.

It is not a new thing for Israel to exclaim, “What portion have we in David? Neither have we inheritance in the Son of Jesse.”† And yet the ancient example affords small inducement for moderns to follow. We are resolved to follow David, and to worship in Zion; and not in either Bethel or Dan.

It is not a new thing for the natural seed to exclaim, “Except ye be circumcised after the manner of Moses, ye cannot be saved.”‡ And they trouble the church with their dissension; but now “faith is come, we are no longer under a schoolmaster;” to whom we give “place by subjection, no, not for an hour.” We yield not our claims to the natural seed. “For ye are all the children of God by faith of Jesus Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus:” by faith now, and in fact in the world to come; “and if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise:”§ heirs of the holy city in the heavenly land under the dominion of the Lord our King.

THE GOSPEL OF THIS FUTURE BLISS.

The gospel is glad tidings of the near approach of this kingdom, which was by promise made known unto the fathers, and was by prophecy unfolded to their children. The gospel is glad tidings of the kingdom at hand, which kingdom Adam lost, and the Lord Jesus regained.|| The gospel is glad tidings of salvation; good news of the triumph over the prince of this world, which the Redeemer has wrought in his own person, and will shortly manifest in the persons of all believers, who are found worthy to attain that world, and the resurrection of the dead, at his coming and kingdom.¶ The theme of the gospel is the kingdom of heaven, or the recovery of the joys which Adam forfeited in Eden, with warning now of another death, answering the penalty of its broken law with the second death. The gospel is the joyful sound of the near approach of the happy state, in which the blind shall receive their sight, the ears

* Eph. ii. 19. † 1 Kings xii. 16. ‡ Acts xv. 1. § Gal. iii. 25—29.

|| Phil. ii. 9. Heb. i. 2. ii. 8. Col. i. 20. Eph. i. 21, 22.

¶ 2 Tim. iv. 1. 1 John iii. 2. Rom. xiv. 9. John xvi. 11.

of the deaf shall be unstopped, the lame man shall leap as a hart, and the tongue of the dumb shall sing; glad tidings of the near coming restoration of the innocence and peace of which Satan robbed man in the garden of the blessed, and of the removal of the curse which, for Adam's sake, was imposed on creation, and of the renovation of the earth, to make it the promised *holy land*, "the city of the Lord, the Zion of the Holy One of Israel.* Then shall the merciful obtain mercy, and the pure in heart shall see God. Then is the millennium, the sabbath, or rest, which remains for the people of God, not in this wilderness of our pilgrimage, but in the heavenly Canaan.

Neither the four Gospels, nor the Acts, nor the Epistles, speak of any other millennium: all the promises and prophecies can be interpreted of this, and of no other. This is the hope of the promise made unto the fathers, both Adam and Abraham,† and also the gospel of our Lord Jesus Christ, the appointed heir of all things.‡ These prophecies the Lord came to fulfil, and to redeem these promises, and to preach the gospel of this kingdom at hand, a kingdom first set forth to sight in his own person on the mount of transfiguration, and hereafter to be manifested in all his faithful at his coming with clouds to the judgment. Such a millennium has been looked for since the fall of Adam; a sabbath of holy joy and glorious immortality in the earth, the new earth, redeemed from the power of Satan, and the plague of sin, and the curse of death, for which creation unites her groanings with the prayers of the saints, from the first transgression to this day: that these heavens and this earth may be restored from the bondage of corruption to the glorious liberty of the sons of God, in the likeness of the Lord our elder Brother, and the first-fruits of the dead.

THE TELESCOPE OF FAITH.

The telescope is an instrument of vision, by which remote objects are brought near, and laid open to the natural eye. Various kinds are known by various names; but three radical principles are common to all; viz.

1. A small eye glass;
2. A large object glass;
3. A rectifying medium, through which the image made by the object glass may be presented to the eye of the beholder at the eye glass in an upright position. For with two lenses only, a telescope presents every object to the eye inverted; the world is seen turned upside down, and men

* Is. lx. 14.

† Acts xxvi. 6, 7, 8.

‡ Heb. i. 2.

running along the way, like flies on the ceiling. Whether, therefore, the telescope be *refractive* or *reflective*, it is important in its construction to combine three things in one, at suitable distances asunder : a small glass for the eye ; rectifying glasses ; and a large object glass.

To illustrate my conception of divine truth, I present you the gospel plan of salvation, revealed in the Holy Scriptures, as a *telescope*, and the eye for it, *Faith*. The *Promise* made of God unto the fathers is the eye glass, small and apparently of little power. The *Prophecies* are the rectifying lenses, or the proper medium through which the eye of faith obtains a correct vision, in place of one inverted, and all things turned in it upside down. The *Gospel* is the capacious object glass, formed with skill divine ; and the whole is an instrument of miraculous power.

When Adam fell in Eden, faith saw, through the promise of the seed of the woman, the bright vision of Paradise and immortality regained. The subsequent promises to the patriarchs, and to David, added precision to the magnifying power of the eye glass of faith's telescope, without enlarging or changing the field of vision, except by bringing into correct view things obscure, or inverted, or not discernible before. The Psalms and the prophets give through their rectifying *media* no other country and landscape to the eye of faith, than that which Adam forfeited and lost, of which Abraham has the promise, and into which the *Joshua* of heaven will lead the chosen people. However, they bring into view and clearly illustrate a multitude of interesting particulars, which assist to fill up the outline, and to beautify the scene.

The gospel lens for the object glass, completes the instrument, and brings the vision of glory so near, that one may seem to reach it with the *hand*.

The divine Telescope is perfect, and able with a steady eye to look *out of* this world upon the boundless expanse of heaven, and to search its mysterious clouds, its magnificent orbs, its ample revolutions, in one glorious kingdom of God, and to bring that realm very near. The telescope belongs to this world, and faith looks through the glass darkly ; but turn the instrument toward any part of the skies, and it unfolds to the admiring view of the enraptured beholder, the same glory, immortality, innocence and honor, dominion and power, of which Satan beguiled and robbed man, and Jesus is the triumphant restorer. This is the vision ; and the gospel brings it very near.

Thus the Lord framed the spy-glass of faith, and put it into his disciples' hands, charging them at his departure to

watch for his return; because he will come suddenly, and those whom he finds watching he will take with him into the beatific vision. So the apostles received it, and delivered it to their successors. The kingdom of heaven was their millennium, on which their eye rested and their hope fastened. They knew not any other. Their writings incontestably show, that they used to look steadfastly for the coming of the Lord in the end of the world, to introduce in the renovated earth that kingdom which he preached in the gospel, and to make restitution of all things in the times of *anapsysis*, resuscitation, and resurrection of the dead. The earliest creeds, and all creeds of all denominations in Christendom from the apostles to this day, recognise no other millennium, whether Greek or Roman, Apostate or Apostate Reformed, Lutheran, Episcopal, Presbyterian, Independent, Congregational, or by whatsoever name any church may be called.*

* For authority, I refer not only to the writings themselves, the New Testament, and the remains of St. Clement, St. Ignatius, St. Polycarp, and St. Barnabas; but to the treatises of Justin Martyr, Irenæus, Tertullian, Cyprian, and others with whose pages I have some personal acquaintance; and likewise to Gibbon's Decline and Fall of the Roman Empire, Bush on the Millennium, and other works accessible to every English reader.

But seeing the case is important, let the witnesses take the stand. Saints Peter, James, John, Paul and Jude speak by the Spirit as follows:

2 Pet. iii. 12: "Looking for and hasting the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat: nevertheless, we, according to his promise, look for new heavens and a new earth, in which dwelleth righteousness."

Jam. v. 8, 9: The coming of the Lord draweth nigh: grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door."

John, in Rev. i. 3, 7: "The time is at hand.—Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen."

Paul to the Phil. iv. 5: "Let your moderation be known unto all men; the Lord is at hand; be anxious for nothing."

Jude 14: "Behold, the Lord cometh with myriads of his saints."

The above is the sentiment of the Spirit, and that it was so understood by the successors of the apostles, I prove by the independent testimony of,

1. St. Barnabas, A. D. 73.

"For the day is at hand, in which all things shall be destroyed, together with the wicked one; the Lord is near, and his reward is with him."—*Apoc. Test.*, Barn. xv. 10.

2. St. Clement of Rome, A. D. 95.

"If therefore we shall do what is just in the sight of God, we shall enter into his kingdom, and shall receive the promises, which neither eye hath seen, nor ear heard, nor have entered into the heart of man. Wherefore, let us every hour expect the kingdom of God, in love and righteousness, because we know not the day of God's appearing."—*Apoc. Test.*, St. Clem. 2 Cor. iv. 15.

3. St. Ignatius, Bishop of Antioch, A. D. 107.

"We ought to endure all things for God's sake, that he may bear with us: Be every day better than other: consider the times; and expect him who is above all time, eternal, invisible, though for our sakes made visible."—*Apoc. Test.*, Ignat. to Polycarp, i. 15.

THE MILLENNIUM OF THE APOCALYPSE. (*A Comet.*)

This is revealed in Rev. xx., and from the first notice of it by Justin Martyr, has been a stumbling-block to the curious, a sort of absurd quantity to the prophetic mathematicians; an enigma of mystery, glorious, like Melchisedec among kings, and divine like Elijah among prophets; but abstruse as the lineage of that king, and unapproachable as the chariot of fire which carried that prophet into heaven. I have no solution of it quite satisfactory to my own mind, but I have learned to regard it as a comet in the heavenly system, forming and performing a true and important part in the economy of revelation; comet-like, of an orbit so eccentric, and a revolution so diverse among the great doctrines of the heavenly kingdom, that no man has yet been able to measure its pathway, to determine its specific gravity, or to calculate its period: and seen in one view, its train on a time sweeps with terrific grandeur over a quarter of the skies, filling all hearts with dismay and alarm; and seen at another time, it dashes in among the moons of a planet, as if it would brush them all away, but absolutely passes off, and leaves them unharmed, unmoved, unshaken, itself pursuing its inscrutable way among the starry host of heaven, without any deviation or perceptible change.

Before Justin Martyr we have Barnabas, Clement, Ignatius, Polycarp and Hermas, whose writings record their hope of the coming and kingdom of Christ, as preached in the Evangelists; and I submit to every devout mind, how little we ought to be affected by any new view of divine truth, which first appears in the church after the middle of the second century: it seems to be safer to expound the millennium by the kingdom of heaven, as the apostles and primitive Christians did, than to open a new doctrine out of Rev. xx., which some in the third and fourth centuries attempted to do.

4. *Justin Martyr, A. D. 150.*

"We acknowledge Jesus Christ to be the Son of God, who was crucified, who arose, and ascended into heaven, and is about to come again to judge all men, even to Adam."—*Jus. to Trypho, sec. 132.*

The number of witnesses may be multiplied to any extent, as their number increases in succeeding ages. Several have been already cited in this volume, and others will be in proof of the same point, but in some different connexion. I subjoin an extract from three most ancient creeds.

The Apostles' Creed, having rehearsed the burial, resurrection, and the ascension of the Lord Jesus into heaven, adds, as the next event to be regarded by faith, "From thence he will come to judge both the quick and the dead."—*The Nicene* adds, "And he shall come again with glory, to judge both the quick and dead."—*The Athanasian* adds, "Whence he shall come to judge the quick and the dead; at whose coming all men shall rise again with their bodies, and shall give account for their own works; and they that have done good shall go into everlasting life, and they that have done evil into everlasting fire."

A. D. 150. Justin Martyr is the first in whose writings the millenary doctrine is found united with the practical christian church and faith; therefore I quote freely what he says about it.

Arguing with Trypho, a Jew, on the truth of the gospel, Trypho asks, as a *Jew*,—

Trypho. "But tell me, do you honestly allow this Jerusalem will be rebuilt, and do you expect our nation will be gathered, and with joy be brought back, together with the Messiah, and the patriarchs, and prophets, and proselytes, before the coming of your Messiah, or do you hold this that you may seem to triumph in the argument?*

Justin. "I am not reduced to the miserable necessity, Trypho, of saying what I do not think. I profess to you again that myself, and many others with me, think this will take place. But I have told you, also, that many again, and they of the sort of Christians who follow sound and holy doctrine, do not acknowledge this.† For I have told you that some indeed called Christians are in fact atheists, and impious heretics, because in every way they teach blasphemy, impiety, and folly. And that you may know I say this not to you only, I compose a volume of all my conversations, according to my ability, in which I record whatever passes between us, showing that I publicly profess the same which I confess to you. For I am determined to follow not men, or human authority, but God and the doctrine taught by him. For should you happen upon some, who are called Christians, indeed, and yet are far from holding these sentiments,‡—but even dare to assail the God of Abraham, the God of Isaac, and the God of Jacob with blasphemy, and say, *There is no resurrection of the dead; but instantly, when they die, their souls are received up into heaven; do not count these among Christians,§—even as they are not Jews,*

* This was evidently a new mode to the Jew of understanding the gospel; since he suspects some trap in it.

† The learned Mede thinks the "*not*" here is interpolated by the enemies of the millenaries. Bishop Newton and Mr. Vint concur with him. They suppose the sense and the construction require its omission; but, with great deference, as to the *construction*, I differ; as to the *sense*, that depends on the reader, whether the "*not*" be rejected or retained. But it is there, and as the sense does not forbid it, and as the adversative character of the preceding requires it, no less than the subsequent seems to refuse it, the "*not*" will stand; and that the better, because Justin is the first to notice this doctrine, and the Jew distrusts it for its novelty.

‡ "These sentiments" mean the general sentiments of the dialogue, rather than the particular sentiments of this clause: and the dialogue maintains at large the doctrine of the resurrection of the body, according to the power and wisdom and goodness of God, the righteous Governor and just Judge of the universe.

§ This is a blow at Platonism, which will hit much current doctrine of the

if accurately considered, who are called Sadducees, and the like sects of Genistæ, Meristæ, Galileans, Hellenists, Pharisees and Baptists, and others, (that I may not tire you to hear me express all I think,) but under the name of Jews and sons of Abraham, they worship God, as he charges them, with their lips only, while their heart is far from him. But I, and all Christians properly instructed in all things, believe there will be a resurrection of the flesh, and a millennium in Jerusalem rebuilt, adorned, and enlarged, which the prophets Ezekiel, Isaiah and others have explained.*

"For thus Isaiah speaks of this time of the millennium: 'For there shall be a new heaven and a new earth; and the former shall not be remembered, nor come into mind; but they shall find joy and rejoicing in that which I create; because I will make Jerusalem a rejoicing, and her people a joy. And I will exult over Jerusalem, and rejoice over my people; and no longer shall the voice of weeping be heard in it, or the voice of crying.† And there shall not be any more one of unripe age, and an old man that has not fulfilled his time: for the young man shall be a son of a hundred years; but the dying sinner shall be a son of a hundred years, and also accursed.‡ And they shall build houses and inhabit them; and plant vineyards and eat their fruit, and drink wine. They shall not build, and another inhabit; and they shall not plant, but others eat; for as the days of the tree of life are the days of my people.§ The produce of their toils shall be multiplied; my elect shall not labor in vain, nor beget sons unto a curse, (εις καταρα,) for they shall be a righteous and blessed seed of the Lord, and their offspring

day. According to the gospel, all the faithful enter into the promised inheritance together. Heb. xi. 40. 2 Tim. iv. 8. This part of his argument is levelled not against the opposers of the millennium, but at the heretics who say there is no resurrection.

* Justin Martyr evidently set the highest value on the doctrine of the resurrection of the body, as all primitive Christians and martyrs did. His reference to the millennium is sufficient to prove him a millenary, but the manner of reference also proves him to have been one of a peculiar sort; for he speaks of it *only* in the light of the resurrection of the dead, and of the New Jerusalem, in the world to come, with the Lord from heaven.

† The millennium, as Justin describes it, is the kingdom of heaven in the new heaven and earth; the Jerusalem Bride, coming as one adorned for her husband, over which the Lord exults with joy and greatly rejoices. It is the very thing we pray for, and all creation is in pain to procure: when the earth is renovated, and the creation itself is delivered from the thralldom of death and corruption into the glorious liberty of the sons of God.

‡ Though long expiring, he is accursed to the last.

§ They are *immortal*, or else, being removed by death, others would inhabit their houses, and eat the fruit of their vineyards, which is not to be in the new heaven, earth and Jerusalem. Therefore, in the millennium, according to Justin and Isaiah, the inhabitants of the earth are immortals, enduring as the days of the tree of life.

with them. And it shall be before they cry, I will hear; and while they yet speak I will say, What is it? Then the wolf and the lamb shall feed together, and the lion shall eat straw like the ox, and the serpent earth, like bread. They shall not hurt or harm in the holy mountain, saith the Lord.*

"What, therefore, is said in these words, 'For as the days of a tree shall be the days of my people; the produce of their toils shall be multiplied,' we understand mysteriously to signify a millennium: for when it was said to Adam, that in the day he ate of the tree he should die, we know he did not live out that millennium. Moreover, we understand in the same way this also: *The day of the Lord is a millennium*. To this agrees what one among us by the name of John, one of the apostles of Christ, foretold in a Revelation made to him: that the faithful in Christ would spend a millennium in Jerusalem, and after that will be the general, and I may say, in a word, the eternal resurrection and judgment of all together: the same as our Lord said: 'They shall neither marry, nor be given in marriage, but shall be equal to angels, since they are sons of the God of the resurrection.'†

The scope of Justin's argument in these remarks seems to be this: The Jew hears him with surprise speak of returning with Abraham and his seed under Messiah to Jerusalem; and this fills the Jew with distrust of some imposition. It was evidently a new form of gospel to the Jew.

Justin assures him it is his honest persuasion, recorded as well as spoken; nor is it peculiar to himself, though many pious men do not so receive it: but they all agree in the resurrection of the body. He quotes the prophet Isaiah, showing the Jerusalem of the risen saints to be in the new heaven and new earth, after the present world has gone out of sight and out of mind; and neither sorrow nor crying, nor any evil thing, brute, reptile or imaginary, is to enter therein; but the dumb creatures are to partake of the holiness and innocence of Eden. We cannot fail to see in this quotation from Isaiah the picture of "the restitution of all things;" the adoption of the sons of God; the renovation of nature into their glorious liberty at the redemption of the body in the resurrection of the dead; the coming of the

* Is. lxxv. 17 to end.

† Justin indicates a resurrection of "*the faithful*," a millennium before the general resurrection. Rev. xx. 4, limits the first resurrection to *martyrs*. The *day* of the millennium indicates a thousand years, and the whole time at that rate would be three hundred and sixty millions of years. I shrink from speculation of this sort with instinctive dread, lest, in attempting the unfathomable word, I speak what is not, or contradict what is spoken.

Lord with the whole house of Israel, his faithful, into the New Jerusalem, adorned and enlarged, as Ezekiel and St. John describe it. This is, as it should be, in the world to come with the Lord Jesus from heaven.

There is no evidence that Justin Martyr understood the millennium of the Apocalypse much better than one of us. He was a hearty believer in the coming and kingdom of our Lord in the resurrection and day of judgment. In defence of this faith he argued with Trypho the Jew, and before the Roman emperors, and for it he died a martyr; but no scrap of his allows the supposition, that he looked for a millennium in this world, any more than himself to wear the crown of the Cæsars. On the contrary, his doctrine requires Rev. xx. to be understood as wholly relating to the world to come beyond the resurrection, and in the restitution of all things.

IRENÆUS, A. D. 178, bishop of Lyons, and a strenuous defender of the resurrection of the body; is the second christian writer in the records of time who discourses of the millennium. He is led to speak of it incidentally, like Justin, while he treats of the hopes of Christians. He recognises with confidence the term of 6000 years for the time of this world.* He enlarges upon the prophets Isaiah and Ezekiel 37th chapter, to prove the resurrection of the faithful, and their inheritance of the promised land,† and he expounds the prophecy of Daniel in the order of times and kingdoms, as that the Messiah's kingdom succeeds the fourth, or Roman, which ruled over all in Irenæus' day.‡ In the end of Antichrist's time, "The Lord will come," he says, "from heaven with clouds in the glory of his Father, and hurl him and his followers into the lake of fire, but he will introduce the times of his righteous reign, that is, '*the rest, the seventh day sanctified*;' and will restore to Abraham the promised inheritance, in which kingdom the Lord says, Many shall come from the East and the West, and shall sit down with Abraham, Isaac, and Jacob."§ In this way he identifies the millennium with the kingdom of God preached in the evangelists, as Justin had done before him. But for one to suppose hence that Irenæus believed the kingdom of heaven and inheritance of Abraham might be in this world, would be doing him great injustice, and none the less to charge him with allowing them only a thousand years' duration.

* Iren. Con. Her. B. 5. c. 28.

† Idem c. 25, 26.

‡ Idem c. 15.

§ Idem c. 30.

However, from subsequent pages Irenæus may be quoted to show, that the millennium of the Apocalypse is a day of training the risen saints for a higher glory; and that the renovated earth, in which they are to be trained, will be redeemed from the curse of barrenness and toil.* He enlarges on the beauty and fertility of the new earth; in the times of Christ's kingdom and Abraham's possession; he gives a famous tradition, as if from St. John by Papias and Polycarp; and concludes with quoting Is. xi. 6, and onward, which is holy writ for a glory in the earth, that *this world* will neither believe nor see. But Irenæus becomes dazzled and confused in his vision, as a steady gaze on a brilliant object is sure to make poor mortals. While in the main he expounds the ancient prophets with great clearness and fairness, applying their rich and varied descriptions of the holy land to the renovated earth, and to the resurrection; he comes at last to fainting by the length of the way, and in the 35th and 36th chapters of his work, he rehearses some from Isaiah, and some he says from Jeremiah, which proves to be Baruch, and some other imputed to *Isaiah*, which does not come up to view in his pages; and from it all Irenæus concludes: "Things of this sort cannot be understood of heaven above, but they must be understood of *the times of the kingdom*, the earth having been renewed by Christ, and Jerusalem rebuilt in the fashion of Jerusalem above." Hereby he attempts a distinction between the *New Jerusalem* of the new earth, and the *Jerusalem above*; and between the times of the kingdom in the *new heavens*, and in the heaven *above*, which I have not discovered in him before, or in any other before him; though it passes current with many at this day.

This new strain runs through his last chapter, and through volumes of millenary authors of a more recent age; authors of high respect, of fervent piety, and of varied learning, whose strain I do not well understand; but with whom I prefer myself to err, rather than to err with them who are expecting a *spiritual* reign of the saints *in the flesh*, to wield the sceptre of this world in the blood of old Adam, with a millennium on this ground, which is the rightful domain of the king of terrors.

To err, however, on either side seems unnecessary to one who lifts to his eye the telescope of faith in the promise, the prophecies, and the gospel, and by its aid obtains a clear and distinct vision of the promised kingdom of heaven; a place inconceivably more delightful than Eden; and a

vision of the immortality, in Christ secure and imperishable, and infinitely preferable to that which Adam betrayed and lost. Direct the capacious tube toward any part of the spiritual horizon, and it opens upon the same kingdom of heaven, and brings it very near, and clearly into view. No eye can see beyond that kingdom, however far-sighted it may be; and my own eye discovers no object this side of that kingdom *which is not in the valley of the shadow and under the curse of death*. Our millennium is not there, in that valley. Paul's was not expected there; nor was Abraham's, or Polycarp's, or Justin's expected in the world under doom of death. Nor do the ancient millenaries, expect theirs wholly there; but in an uncertain mixed state, neither in this world exactly, nor that which is to come; but *in transitu* between both, and compounded of this and that, mortals and immortals, natural Jews and risen Gentiles, and a vast increase of the blood and comforts of life.

I subjoin in my notes some remarks on other christian writers of the second century, with an occasional extract: not a word being found in their pages to favor the doctrine of the millenaries, although they discourse much of the resurrection of the dead.*

* 1. TATIAN, A. D. 150. *Oration vs. Greeks*, bound with Justin Martyr. "Sec. 7. Wherefore, we believe there will be a resurrection of the body, after the end of all things: not as the Stoics teach, according to whom there is a continual round of worlds, forever coming and going without any use; but to be *once and forever*, in the fulfilment of our times, for the sake of judgment, according to the constitution of man."—He does not name any church glory for the hope of this world.

2. HEGESIPPUS, A. D. 178, relates the story of Domitian and the grandsons of Jude, in a way which proves that Domitian feared, as well as the historian looked for, the epiphany and kingdom of our Lord, preached in the gospel, to be manifested soon in the end of the world.

3. THEOPHILUS, A. D. 180, bishop of Antioch, wrote three books to Autolycus, a heathen friend, which are well written, to contrast the purity and truth of the divine records with the fables of the poets and darkness of the philosophers; but throwing no light on this history and doctrine.

4. ATHENAGORAS, A. D. 180, who wrote an Apology for Christians, addressed to the emperors Aurelian and Commodus; and also a treatise on the resurrection of the dead. I have been interested by his pages; but he makes no allusion to any hope of the faithful, to be realized prior to the resurrection. Of the time, circumstances, place, or condition of the resurrection he gives no intimation; having in view to satisfy heathen dignities of its propriety, rather than to comfort believers with its hope.

5. CLEMENT of Alexandria, A. D. 192. This writer seems to me the most vapid of the fathers, having no salt in him; and though quoting the pure word, yet losing it again instantly, as a man does the fashion of his face the moment he turns from the glass. I have no pleasure in his pages. He says much more of Plato than of Christ, and takes notice neither of the millennium, nor of the coming of Christ, nor of the judgment, nor scarcely of the kingdom of heaven.

This name concludes the list of christian authors of the second century. In

DOCTRINE OF THE MILLENNIUM IN THE THIRD CENTURY.

The christian writers of the third century are important for their number and character in this inquiry. At the head of the column in time

Tertullian stands, A. D. 220; having a character changeful, and a reputation of faith unsound at last; nevertheless, esteemed as an honest and important witness of the customs and opinions of the church in his day. He explicitly mentions the millennium, and identifies it with the New Jerusalem bride in *Rev. xxi.*, and also with the new heavens and earth, *Isaiah lxxv. 17*, and adds: "After the thousand years, in which is included the resurrection of the saints, rising earlier or later according to their merits; then we, being changed in a moment into angelic matter, shall be transferred to the celestial kingdom."* It is enough that in his view the millennium is the New Jerusalem coming down out of heaven, instead of springing up in this world.

A. D. 240. *Origen* says: "The general resurrection of the flesh, which is common to all, is yet future, to be accomplished in the second advent of the Lord:"† showing that he paid no regard to that distinction of which *Tertullian* speaks. It is remarkable that so great a visionary and scholar as *Origen* should never speak of the millennium, except to condemn, if it was much known and respected in the churches of the East, before the middle of the third century.

A. D. 250. *Novatian*, first antipope in the annals of Rome, wrote a treatise called *Regula Fidei*, the rule of faith,—which does not mention the millennium any way.

A. D. 250. *ST. CYPRIAN*, bishop of Carthage, an extraordinary man, and one of the most eminent of the martyrs and christian fathers, has left many valuable works, in all of which he appears to have been waiting for the coming of the Lord, to overthrow Antichrist, and to give his saints their eternal portion in the promised kingdom of heaven.

"It were a self-contradicting and incompatible thing for us," he says, "who pray that the kingdom of God may quickly come, to be looking unto long life here below."‡ "Let us ever in anxiety and cautiousness be awaiting the sudden advent of the Lord." p. 149. For "as those things which

the text and these notes the name of every Christian is mentioned whose writings are transmitted to us from the first two centuries of our era; and their individual sentiments I have sought carefully to spread in their own words before the reader, if they have spoken to the point in hand. If they neglected it, yet I have not neglected them; but have faithfully sought light on this subject from all their surviving works.

* *Ter. ad. Mar. L. iii. c. 24.*

‡ *Oxford Trans. Cyp. 188.*

† *On Rom. vol. iv. 565.*

were foretold are come to pass, so those will follow which are yet promised; the Lord himself giving assurance and saying, When ye see all these things come to pass, know ye that the kingdom of God is nigh at hand. Dearest brethren, the kingdom of God has begun to be nigh at hand; reward of life, joy, eternal salvation, perpetual happiness, and possession of Paradise lately lost, are already coming nigh, while the world passes away." p. 217.

Dionysius of Alexandria, A. D. 258, wrote two books on the promises, in reply to *Nepos*, a millenarian. The books are lost; but a portion is preserved by *Eusebius*, from which I copy as follows:

"But since they (the millennaries) bring forth a certain book of *Nepos*, on which they much rely, as if it demonstrates to conviction that Christ's kingdom will be on earth, &c., and since the book is published, and is considered by some to be most convincing; and since some teachers count the law and the prophets nothing, and neglect the gospel, and despise the apostolic epistles, and boast of the doctrine of this book, as if it were some great and hidden mystery; and permit some of the more simple of our brethren to think nothing elevated and lofty, either of the glory or divinity of our Lord's epiphany, or of our resurrection from the dead, and of our gathering, and of our likeness unto him; but persuade them to hope for only small and mortal things in the kingdom of God, even such as are visible now; it therefore becomes me to dispute the matter with *Nepos*."

From this it appears how little he regarded the millennium of time.

Methodius, bishop of Tyre, and a martyr, A. D. 260 nearly, said: "And truly it is expected that creation will be disturbed as if it would perish in that conflagration, that it may be renewed, for it will not be annihilated: since we ourselves renewed, and free from pain, shall live in that same renewed world. So Psalm ciii.: Thou wilt send forth thy Spirit, and they shall be created, and thou wilt renew the face of the earth: to wit, from that time God will make a most delightful atmosphere. And since after this world the earth will be preserved yet, it is entirely necessary that its inhabitants should be such as will neither die any more, nor marry, nor be given in marriage; but should be like the angels, unchangeably in immortality, and occupied in the highest. Hence it is foolish to ask what manner of life their bodies will enjoy, seeing that this air, nor world, nor any of these things, will survive."*

* *Epiphanius*, Her. 74. Mede, 643.

These are the most eminent fathers of the third century. Fragments of the writings of others remain ; but nothing to give any new aspect to this inquiry can be expected from them. The millenary doctrine, as held by Irenæus, does not appear, except as it may be reflected in Dionysius from Nepos. Certainly it does not seem to have acquired strength or favor. On the contrary, its tendency was downward; the Eastern churches reject and the Western fail to cherish the doctrine, in the third century.

DOWNFALL OF THE MILLENARIES IN THE FOURTH CENTURY.

The doctrine comes forth in a fallen state through the pages of *Lactantius*, A. D. 310. He was tutor to Constantine's heir. In the seventh book of his *Institutes* he discourses freely on this topic. A cursory perusal of that book strikes me like the songs of the Roman Sibyl he loves to quote, rather than the word and counsel of the holy God, to whose word he makes less appeal. I am amazed at the mixture of truth and fable it contains, and I gaze with wonder on the image it reflects of the very spirit of Constantine's reign; the first christian autocrat of the world, and Pontifex Maximus of pagan Rome, who regulated the worship of images and demons, while he lived in the name of Christ, and was himself deified and worshipped, as a demon, after his death. Through the imperial gate corruption burst upon the church in a flood, and the millenary doctrine of Lactantius assimilated more to a sensual paradise than the kingdom of heaven. No wonder the christian fathers of that century took the alarm at length, and wholly discarded and formally rejected the fruitful source of error: for not only did the sensual abuse it; but the holy were sometimes misled, through subtilty and craftiness, to seize on all the glorious promises and prophecies and gospel of the kingdom of heaven, and to appropriate them to the *thousand years' reign*; and thus the holy word was stealthily plundered of its eternal import, and the gracious assurances of the Most High were unwarily limited to the millennium, and all beyond that thousand years was left a blank, or at least an unexplored heaven; spending many words on the Lord's *giving up his kingdom* at the end of that period, and on the many multitudes who would be in a natural way born into that kingdom, without trials of faith, and persecuting pains, or cares, or any tribulation.

The millenary doctrine passed unnoticed in the great council of Nice; but it was denounced in a council at Rome

under Pope Damasus, A. D. 373; and so effectual was the condemnation, that "the heresy, however loquacious before, was silenced then; and since that time has hardly been heard of."* Such was the testimony of Baronius in the 16th century. He adds: "Moreover, the figments of the millenaries being now rejected everywhere, and derided by the learned with hisses and laughter, and being also put under the ban, were entirely extirpated."†

St. Jerome was an unmerciful scoffer at the doctrine of the millenaries, not always regarding fairness in his laughter at their Jewish temple, victims, feasts, houses, lands, wives, and children, with much of the same sort, *all for a thousand years*. On Ezek. xvi. 35, "*And thy sister Sodom,*" &c., St. Jerome observes:

"The Jews, among other fables, and figments, and endless genealogies which they invent, fancy this also: that in the advent of their Messiah, (whom we know to be Antichrist,) and in the thousand years' reign, Sodom is to be restored to its ancient state, like the garden of God, and like the land of Egypt, and Samaria is to recover her former felicity, when they shall return from Assyria to the land of Judea; and Jerusalem also is to be rebuilt, &c. But we, leaving the more perfect knowledge of these things to the judgment of God, are perfectly sure, that after the second advent of our Lord nothing will be base, nothing terrestrial; *but then will be the celestial kingdom which was first promised in the gospel.*"

This is sound doctrine, worthy of profound attention. We agree with Jerome to defer all questions of strife to the final tribunal, believing the coming of our Lord in "the celestial kingdom which was first promised in the gospel," to be near at hand; and being fully persuaded that nothing base, or sensual, or temporal, or hurtful, or sorrowful, will be allowed in that kingdom. If it please the Lord, while this world is burnt up, to rescue and save the carnal Jews in the blood of the first Adam, though we cannot understand it now, we shall *then*, and adore his mercy; if it please him to restore the temple and sacrifices of blood at Jerusalem of the world to come, we shall know it then, and praise him, though it is utterly repugnant to our conception of his purpose *now*; if it please him then to chasten his saints with the assault of the hosts of our great adversary, we borrow no trouble about it, for our Savior, Joshua, will be with us; we will not be afraid; for Him we look in his kingdom, and defer all hard questions to "*that day.*"

* Bar. A. D. 373. 14.

† Bar. A. D. 411. 48.

Sts. Cyril, Basil, Chrysostom, Ambrose, Augustine, and a great company, held with the views of Jerome to the primitive faith, and gave no countenance, but often reproof, to those sentiments, which gathered all divine promises into the enjoyment of a temporal state, and spent the hope of them chiefly upon natural Jews in the flesh, degrading the heavenly throne to a terrestrial city, and limiting the reign and kingdom of the Lord to the definite period of a thousand years. Into so palpable errors the later millenaries fell, by separating the hope of that time from the kingdom of heaven, preached in the evangelists, with which Justin, Tertullian, and Jerome connected it.

I conclude this division of my subject with a summary of the doctrine of the fathers, taken from the *Exposition of the Parables*, in five volumes, by Ed. Greswell, D. D., Fellow of Oxford, Eng. :—

DR. GRESWELL.

Greswell has a masterly knowledge of the millenary doctrine, reasons with great clearness and propriety, and comes in here to sum up the case for the millenaries of the ancient church, before we open the doctrine under the church of the Reformation. In the five points following, he affirms that all the fathers of the ancient church agree, and himself believes.

1. That Elijah must yet come before the end of the world.
2. That Elijah is one of the witnesses to be slain; the other is commonly supposed to be Enoch.

3. That Antichrist must come, and must be destroyed by the advent of Christ. In this perfectly agree all, whether friends or foes of the doctrine of the millennium. "The only distinction was, that the advocates of the millennium expected *their* kingdom to begin and proceed after the destruction of Antichrist; the opponents of the doctrine expected the *same of the kingdom of heaven*."

4. That Antichrist is a person, rather than a character, a bodily agent. Yet they all agree to give the name to the symbolical character of the beast in Revelation, and also to the little horn, and to the king of the North in the prophet Daniel.

5. Before the appearing of Antichrist, the Roman empire was to be broken up into ten parts, which at his appearing were to be reunited in him, and he should reign over them three and a half years. Many understood "*that which letteth*," 2 Thess. ii. 6, to mean the empire, or imperial power. Tertullian says in his Apology, that Christians pray for the emperor and empire in the faith, that while

these are prolonged Antichrist is kept back. Lactantius attaches the same interpretation to the city of Rome, instead of the emperor and empire. And the end of Antichrist's power is the beginning of Christ's reign; the one will begin when the other is over, and not before.—Greswell, p. 393—395, vol. i.

They expect the literal return of the carnal Jews, in that flesh and blood which is of the first Adam, to rule the earth for a thousand years in the empire of the second Adam, which empire is the *palingenesis*, the *anapsysis*, the *apokatastasis pantoön*, the resurrection of the just, the first resurrection, and the temporal glory of the millennium: and so he takes the answer to the prayer, "*Thy kingdom come*," to be fulfilled in the *thousand years'* reign.

PART II.

HISTORY AND DOCTRINE OF THE MILLENNIUM FROM THE REFORMATION TO THIS DAY.

AFTER the millenary doctrine was condemned, A. D. 373, it ceased to appear in history until after the Reformation, save the sore alarms of the world's coming to an end, which agitated Christendom at the end of the first millennium of our era, and again in the fourteenth century, at the end of the first millennium of christian rule over the Roman empire. The terrors of these and of some other times amounted to panic, and drove many from the regular discharge of high and imperious duty, under a proper notion that, the end being within a certain time *known*, the obligation to prepare for anything beyond that period ceased. The error was in the calculation of the time: an error so often made, that times have fallen into disrepute, even when their calculation seems to be very clear.

Hitherto, however, in no single instance has the doctrine of the millennium, or of the end of the world, been found separate and disconnected from the personal coming and kingdom of our Lord Jesus Christ in the earth. Whether the fathers of the ancient church regarded the thousand years' reign in the light of a temporal kingdom, or in the

light of the kingdom of heaven, no one among them ventured to sever from the doctrine the hope of the blessed Lord's personal presence on the throne of that kingdom; they never dreamed that this coming kingdom would fail of the personal presence of its rightful Sovereign and everlasting King. Divers authors contended about the nature, extent, and time of that kingdom; but I do not recollect the smallest hint of doubt expressed from any side, whether the Lord would rule in his own kingdom himself personally, or by another. Many things were irreverently disputed respecting his name, his humanity, his deity, &c.; but who was bold enough to question whether he would be king on his own throne, is unknown to me. It was left for modern times to make this question, and then to decide that he will not be personally present, or appear visibly on the throne of that kingdom. The ancient millenaries gave a limited and sensual aspect to his kingdom; therefore the church condemned and repudiated them. Had they gone a step further, and preached the millennium without the Lord Jesus on the throne, it seems to me they would have repudiated themselves. As matters stood in the ancient church, it would have amounted to open rebellion of the highest treason, and a Christian would necessarily have begun the high treason in his heart, by openly renouncing the faith once delivered to the saints, before he could be ripe to come before the world, and urge that the saints would sit enthroned ever, without their Lord on the head of them.

The Latin church has never failed, in doctrine, to look for the Lord's return. Her bishop wears a triple crown, not to delay the Lord's appearing, but only to occupy for him, until he comes. The pope has sometimes diligently sought to publish his doctrine in all nations; but he has never indulged the hope, I think, of converting all; on the contrary, he has ever expected to be dethroned at last, and slain by Antichrist, in the extremity of the world and of time. Therefore, the bishop's eye has constantly been, and now is, on the survey of all Christendom, to detect that Antichrist, and to catch and to destroy him in every rising form of heresy, before he can attain a dangerous growth of power. In this spirit he gave the Waldenses, the Wickliffites, the Lollards, and others to the sword; he moved against them the iron arm of the temporal power, to dash them in pieces, and there was none to deliver them. Against the Lutherans he wielded the sword of the stoutest emperor of the sixteenth century, and Charles V. prevailed over them; yet the empire was divided in opinion; and the Reformation survived and strengthened in Christendom.

THE ANABAPTISTS AND OTHERS.

Not every man, who broke the yoke of Rome, walked in Luther's gigantic steps; nor was he always equal. Many, trained by long use to spiritual bondage, could not live without a master; and not a few in the enjoyment of the liberty of reading the Scriptures, came to the interesting conclusion, that with the end of the pope's administration a new administration commenced, which, by way of dignity and scripture authority, was likely to be the reign and kingdom of the saints; and so they called it. These were the most dangerous foes of the Reformation, being an enemy in its own bosom. They began to separate from Luther, under the impression that his doctrine was not perfect enough: that he had only opened the way of reform, which others must clear up and confirm by direct inspiration. They taught a new doctrine of baptism, and also the criminality of an oath, and of being a civil magistrate, and of bearing arms. Under the banner of gospel liberty, they combined to shake off the yoke of servitude imposed by the German barons on the Israel of faith. They wished all men to be free and independent, inspiring them with contempt for the nobility and the civil authority; seeing that *civil* magistrates and lords are of no use in "the kingdom of heaven," which being come, the monarchs of this world have no better right to usurp than the pope himself had; but every Christian should walk in the liberty wherewith the Lord makes him free.*

They shook the peace of nations and the confidence of princes; they caused dissensions between brethren; they rejected authority and despised governments, having in mind the reign of the saints, which saints their leaders would sometimes feign to be. Luther sought to moderate this portion of his flock, and to extract their ill humors; but they could not stop for him, in the career of perfection.

Their reply to Luther's remonstrances, therefore, had force in it: that having been made free by the blood of Christ, they ought not to be accounted the slaves of the nobles. This naturally led them to forget one article of their faith, while they maintained the residue by the force of arms. Multitudes were infected with the leaven of their doctrines, and were uncertain to what precise point reformation should go, and there stop; while many, in the desk and in the field,

* *Ency. Methodique Anabaptist.* They had a variety of doctrine, but one sign identified them all, *to wit*, the immersion of their adult followers.

Their oppression under the yoke of the barons may be understood by a reference to the fact, that, so late as the time of Washington, they were sold by the tale at so much a head, to be paid to their master, if they fell in the battles of a strange country.

proclaimed the freedom of the holy people from the thralldom and oppression, which only the impious were worthy to endure at the hands of the German barons.

At length Luther published a severe book against them, entreating the honest, but deluded, to forsake them; and inviting the princes to subdue the stubborn by force. Count Mansfield defeated them in battle, A. D. 1525, took Muncer and Pfiffer, their leaders, prisoners, who were publicly executed at Mulhausen. The sect did not perish in this overthrow. It was curbed, however, and made to feel, in the gory wounds of many thousands,* that it had no kingdom *over this world*, in the abused name of heaven.

Yet many indulged the hope of soon realizing the dominion of the saints, when the righteous shall possess the government of the world, and the wicked be everywhere subdued or destroyed.

THE AUGSBURG CONFESSION, A. D. 1530.

Therefore, when the reformers appeared at Augsburg, before the emperor Charles V., the princes of the empire, the pope's legates, the nobles and prelates of the Latin kingdom; and, after five months' trial, from June to November, 1530, amidst the din of controversy and the terrors of the empire, and of the papacy, and from the travail of their soul gave birth, by the hand of Philip Melancthon, to the confession of that faith, in which they united stood against the thunders of the Vatican, and the horrors of persecution, and of civil commotion, they introduced in the seventeenth article the following sentiment:

"In like manner they (our churches) condemn those who circulate the judaizing notion, that, prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be everywhere oppressed."†

This is a miniature portrait of the doctrine now current in the church, worthy of the master hand of Melancthon; and if it should make some ears tingle, to hear their loved doctrine of the millennium, "prior to the resurrection," publicly stigmatized "a judaizing notion," they may know with whom, in this world, they must reckon for it, and count the cost before they begin the war with the bold

* It is estimated that in the controversies of this sect in that age, a hundred thousand souls perished.

† See Schmucker's Popular Theology. The confession was presented both in Latin and in German. The form of expression in this seventeenth article varies in the two languages. The above is from the Latin; the following is from the German; both translated by Professor Schmucker: "In like manner they condemn those who circulate the judaizing notion, that, prior to the resurrection of the dead, the pious will establish a separate temporal government, and all the wicked be exterminated."—*Pop. Theol., Aug. Con., Art. 17.*

Martin Luther, the gentle Melancthon, and their brave coadjutors; who not only brand this child of modern adoption "*a judaizing notion*," but they solemnly "*condemn all those* who circulate" the carnal doctrine.

Vain men, who coolly pronounce upon the hallucination of the christian fathers, Clement, Justin, Cyprian, and others, and who count the fathers of the Reformation of less *scripture* knowledge and biblical learning than our doctors and theological professors; vain men, whose learned acumen discerns, and whose eloquence sometimes illustrates, what they call *mistakes* of the holy apostles, in matters of highest import, recorded plainly in the Book of books; such men may be allowed to regard the ancient fathers and the great reformers in a land of darkness, and themselves in a land of light, as living dogs know more than dead lions: but the discreet well know, and will readily admit, that any church opinion wholly unknown to the ancient fathers, and publicly reprobated by the reformers, ought not to be hastily adopted without examination at this day.

This doctrine of the fifth monarchy, "prior to the resurrection," was a tumor of the Reformation, first lanced by Count Mansfield, and laid open by the Augsburg confession. Again it formed under John of Leyden, otherwise *King John of Munster*. This man quit his thimble, and set up a throne, in defence of the right of the saints to reign over this world, independent of the sinners; and for above a twelvemonth, he possessed the city of Munster, disturbing all Germany with his potent sway of the sceptre of perfect liberty and fiend-like impiety. The city was starved by a long siege, and at length betrayed, surprised, and captured; and King John was given alive to the tormentors, whose business it was to tear him in pieces with hot pincers. During his reign, a book of doctrine was published called the "*Restitution*;" in which it is urged "that the kingdom of Christ shall be such here on earth, *before* the final day of judgment; that the godly and elect shall reign, the wicked everywhere being quite destroyed;" and that ministers ought to assume to themselves the power of the sword, and by force to constitute a new form of commonwealth.*

The difference is not in the doctrine of the moderns; but solely in the mode of inculcating it. The force of truth is substituted for "the power of the sword;" but the end to be attained is the same either way, to wit, the government of the world.

* *Harleian Mis.*, vol. viii. 257.

THE ENGLISH REFORMERS.

The vitious humor of this party of the reformers never formed malignantly again after A. D. 1532; but was scattered over the whole body, threatening every part of Protestant Christendom for a time with intestine commotion. It was sufficiently formidable in England to call for a distinct article of condemnation in the creed framed under Edward VI., 1552. The Church of England had in that day a creed of forty-three articles, of which the forty-first reads as follows: "Qui millenariorum fabulam revocare conantur, sacris literis adversantur, et in judaica deliramenta sese precipitant. They who seek to restore the millenary fable, oppose the holy Scriptures, and plunge into Jewish fanaticism."

This language of the English martyrs is even more severe than that of the German reformers. The Episcopal creed of Cranmer, Ridley, and Latimer, condemns the hope of a church millennium, "*prior to the resurrection*," to the grade of a heathen fable, (which in truth it may be considered,) and those who seek to revive it they pronounce to be "*hostile to the holy word, and to be carried headlong into the hallucinations of Judaism*."

I have been often told that the doctrine which now prevails is quite different from this, which the British and continental reformers unite to stigmatize and condemn.

And it has been well said, that if they condemned the doctrine, it is conclusive proof of the existence of the doctrine earlier than the eighteenth century. We will look at these matters.

First. It is objected against the use of the calm, public, official, and unanimous sentence of condemnation, pronounced by the great reformers of Germany and England, against those who propagate the doctrine of a millennium in this world, *prior to the resurrection*, that it is not the same now which they stigmatized "a judaizing notion, opposed to the holy Scriptures."

I reply. The objection is not sound on examination. For the reformers do not condemn the hope of a glory to come with Christ in the end of this world; nay, not the millennium itself, if it be held *after* the resurrection. They do not forbid the hope, that in the world to come with the resurrection of the dead, "the pious will engross the government of the world, and the wicked be everywhere subdued." They condemn nothing of this sort, which is an anchor to the soul,

a hope within the veil of the eternal world, to which christian *faith* is in this world fastened. The error by them reprobated is not found in Justin Martyr, and the ancientest millenaries, who never separated from *their* hope the coming of the Lord Jesus with the resurrection of the dead; but their censure is directly levelled and aimed at the modern and now prevalent error, that *prior* to the resurrection, the pious are to engross the government of the world; are to obtain, possess, and enjoy the dominion of this world for a long period, *prior to the judgment day*; and that they are to convert, or to conquer, or, any how, "TO HAVE and to hold" the temporal government of the nations, and to sway the sceptre of universal empire, long before the Lord's appearing.

This is the doctrine which the reformers disallow and repudiate as "a judaizing notion," and "they also condemn those who circulate it;"—theologues in the Protestant church, high and low, without number. And in this age of light and learning, so much wiser than the fathers, the very sons of learning do neither know the malediction of their fathers, nor believe it is upon them, when recited in their hearing. "O no," they reply, "not *us*; but the errorists of that day the reformers condemn, who by the sword would possess themselves of the existing rule and empire of the world."

But the reformers do not regard the *means of obtaining*; they condemn the whole doctrine of obtaining, and include, by the terms they employ for reprobation, the very hope of possessing the government of the world for the pious, prior to the day of judgment, and they stamp it truly "*a judaizing notion*." Judaizing,—for it is the same fanatical delusion which characterized the capital of Judea, and which rides on the breast of her scattered sons in all ages and places of their dispersion, like a nightmare, from which they cannot be shaken by any revolution, even to confessing that Jesus is the Christ, the blessed King. *Judaism*,—it is scorching, withering Judaism, to entertain the doctrine of the kingdom of the saints in this mortal world; and for the most part, those who circulate it *own the carnal mark on the forehead*, by conceding the administration in chief of that millennial kingdom to the natural Jews and restored children of Israel.

The reformers denominate it, on the Continent, "a notion," and in England, "a fable," "a figment," *deliramenta*, "a doting fancy."—How perfectly characteristic this mark also is of the prevailing doctrine of the millennium in this world, a little attention will show; for a more unstable, changeable, chameleon-colored, Protean-shaped doctrine is

not current in Christendom. Each man, woman, and child has some "*notion*" of the millennium, and he will tell it just as if he had learned of the reformers *the proper name* for the thing, "a notion;" and every one will convince most other ones, that some *figment*, or *doting fancy*, enters into the composition of his own individual *notion*. So far, therefore, from being another thing than the reformers condemned, it is the very same thing which is current now in the Protestant churches: a confident expectation that the pious will reign and rule over all the earth, *prior to the resurrection*.

Second. How, then, can it be said this doctrine was not until the eighteenth century?

Thus, my brethren: it was not received into any work or treatise of known and standard value; it was current in no denomination of the Protestant church, or individual church of acknowledged reputation, *before the eighteenth century*. I admit that John of Leyden, king of Munster, and his company and their books, received and cherished it. To *that* dignity the doctrine rises in its antiquity, but no higher can it go; and certainly no lower can it go in its dignity.

Hence it appears that these matters are both substantially consistent with each other: first, that the reformers explicitly condemned the doctrine of a millennium in this world; and that the doctrine was never received into the church, in any of its acknowledged branches, until the eighteenth century.

Since then it has come in like a flood, regardless of the hope of the Lord's coming and of the resurrection; and has cooled the ardor of the church in Apocalyptic Philadelphia to the lukewarm state of the church in Laodicea. "For my own part, I am persuaded, that the generally-received opinion, that Christ will not come again, at least for many hundred years, has had a carnalizing, yea, a demoralizing tendency. This opinion hath dimmed the eye of hope, and diminished the motives to watchfulness, made *death* a part of the *gospel*, and caused the last harmonious words of Jesus, 'Behold I come quickly,' to grate on many an ear." —(John Cox's *Thoughts on the Coming and Kingdom of our Lord*, p. 221.)

MODERN MILLENARIES OF THE ANCIENT SCHOOL.

After the heat of the controversy with Rome had somewhat cooled, and Protestants were secure of their liberty, and of their possessions also, they looked less and less for the Lord's appearing in the great day, to overthrow Anti-

christ, and to give his saints a reward. While Rome was ready to crush them by the arm of Charles V., and again by the Spanish Armada under Philip II. ; and while the Duke of Alva slaughtered the Dutch Protestants, and Queen Mary lighted the fires of Smithfield, and the Hugonots were coldly butchered in France, the followers of the purified church continually wrestled and struggled in the primitive faith : they counted neither life nor fortune dear, for the KING in his kingdom was at hand : they saw the Roman empire divided, and its kingdoms usurped and overruled by the image and demon worshiping, the idolatrous bishop of Christendom ; and nothing remained for *them to expect*, but the Lord's coming to destroy the whole realm of Satan from the face of the earth, and to bring in the promised kingdom of heaven. But when the high peril of that controversy was over, and Protestants were comfortably in possession of the spoils of victory, in their several countries, it was no longer in human nature to look for the end of the world, as before, with strong desire, and ripe expectation : as *distressed* mortals are chiefly prepared in mind *to die* ; but if lifted from the bed of anguish again, and filled with ease and plenty, they think less of their latter end : so the Protestant church of the seventeenth century said less of the coming of her Lord, in the end of the world ; and yet she said nothing against that doctrine, but religiously conformed to it her creeds and catechisms, her standards and confessions of faith, her literature, and for the most part the views of her leading men.

In the seventeenth century, A. D. 1627, Joseph Mede published, in Latin, his Key of the Apocalypse, which opened the sealed book to thousands in a light never seen before, within our knowledge. He is the acknowledged father of interpreters of that wonderful book, and with him revived the ancient millenary doctrine in its purity. He holds it demonstrated that the thousand years' reign follows the time of the Beast and the false Prophet and of Antichrist, and is yet to come in the advent of the Lord. He thinks the millenium is "the great day of the Lord," "the great day of judgment," and "the day of the great judgment," celebrated in the Scriptures and the writings of the Jews ; that it "is a continued space of many years, wherein Christ will destroy all his enemies, beginning with Antichrist, by his revelation from heaven in flaming fire, and ending with death itself in the universal resurrection ; during which space of time shall be the kingdom of the saints in the New Jerusalem." He affirms "that Antichrist shall not be finally destroyed until the day of Christ's appearing," but dissents from the millenaries who say this reign will be *after* the judgment :

"for," says he, "I give a third time, *during* the great day of judgment," *the millennium*; which being completed in the general resurrection, the wicked are cast into the lake of fire, and the saints are taken with Christ to heaven and eternal life.*

This magnificent conception of holy truth has since been revived by some of the profoundest scholars and brightest ornaments of the English church, among whom might be named a galaxy of devout and learned men, especially of this age. It is impossible to read their pages in "the Literalist," now appearing among us, except with profit and delight, notwithstanding we dissent from their fashion in some points of importance. They hold to the ancient doctrine of the coming of the Lord; they regard it *near*. Their labors are characterized by deep reverence for the whole word of the blessed God, by a close study of its sacred pages, by logical arguments, by diligent and faithful comparison and clear deduction, by an excellent spirit of kindness towards them who differ, and by an ardent desire to call off public attention from the vanities of time, and to fasten the faith and the hope of the church on the unseen world, which comes near with the Lord in his glory, as the angels testified, when he ascended in a cloud. I humbly think it probable they are mistaken in supposing those things spoken in the prophets respecting the return and subsequent prosperity of the Jews are to be fulfilled to the *natural seed* of Abraham. Should it appear so, they will be among the foremost to reconsider that subject, and to rejoice with all saints in that interpretation, which applies all those gracious promises to Abraham's seed in Christ, in the world to come, not for a temporal, but for an everlasting possession.

I agree with the Rev. and learned author of the last number, which has come to hand,† that the proof advanced in his and in kindred pages, "requires something more than a mere denial, to set it aside, and that no candid student of Holy Scripture can fairly resist it, unless he can take the 36th and 37th chapters of Ezekiel, and adhering consistently to the whole context, can show us a more excellent way of interpretation." The irresistible manner in which they advance to demolish the fortified positions of *the spiritualists in the flesh*, is worthy of all praise, and fills me with confidence in the hope that they will not be the last to discern the genuine fulfilment of the letter of the promises, in the day when the Lord returns, to build the tabernacle of David which is fallen down, and to build again the ruins thereof

* Mede, B. iii. c. xi. p. 602.

† Hugh M'Neile of Liverpool.

and to set it up. For, however difficult to discover the sense of the following words of the apostle, "that the residue of men might seek unto the Lord, and all the Gentiles, upon whom my name is called," the *time* of their fulfilment is after the second advent: "*After this will I return;*" and when they are fulfilled, David will be raised from the dead: for *his* tabernacle, "which is fallen down," is his *body*, the house of his pilgrimage, now in "*ruins*," but to be "set up" anew in the day of the Lord Jesus. Then "the hope of Israel" will be realized, "unto which promise our twelve tribes," watching "day and night, hope to come."* The restoration of Israel being interpreted literally of the chosen seed in Christ, to be raised from the grave at the Lord's coming, "a more excellent way" opens to view, consistently to explain the 36th and 37th chapters of Ezekiel, making them describe the gathering of "*the whole house of Israel*" out of their graves, and the bringing of them into their heavenly land, under the Beloved their King, never more to be rooted out, but to enjoy it in safety for an everlasting possession.

The point of difference between the English millenaries, and the standard-bearers of the christian faith, seems to arise solely out of the promises to the *Jews*, with which the holy word abounds: and if that proves to be the sole difference, one mode of correcting it is already familiar to their readers; to wit, *to regard the Jew himself as a type, to be forever done away with all types, in the day of the Lord Jesus.*

This is a short and simple receipt; but if faithfully applied, it will in every case afford the desired relief.

The Jewish *type* of the holy people must disappear in their resurrection from the dead; and never till then can they inherit the promises. The shadow does not more certainly lose itself in the substance, or time in eternity, than the life of the Jews in this world will be lost in *the life of the Jews from the dead.*

The promise of the world to Abraham for his inheritance, stands good to the letter this day. It has never been fulfilled to him; nor can it be, until the resurrection: and as with him, so with his seed. The promises to them are *literal*, and to be *literally* fulfilled in the same resurrection of the dead.

Having quoted from the Psalms and the prophets twenty-five choice pages to illustrate the doctrine of the millenaries, Dr. Greswell adds: "These splendid and magnificent promises of *temporal happiness*, [not temporal at all. but *eternal*,] of peace, security, prosperity,—have never yet been realized

in such a manner as answers to the truth and plainness of the promises themselves ; and, therefore, if they are still to be verified, on this earth in particular, where alone it is supposed that they are all to be fulfilled, it must be in some future state of human society, [exactly *the* future state,]—different from anything which has yet been witnessed among mankind, as heaven is distinct from earth," &c.*

The error seems to lie in supposing the promises and kingdom are *temporal*, and limited to a *thousand* years ; whereas they are eternal, as the new heavens and new earth and New Jerusalem in which they are to be fulfilled to the letter. They are not fulfilled *in this dispensation* ; they belong by faith to the church in the wilderness ; they belong to "the whole house of Israel" in fact, on the other side of Jordan, with Abraham and Isaac and Jacob. They have no value in the flesh, whether of Abraham and David, or of Polycarp and Cyprian, save only to sustain the pilgrims of the desert with the hope of rest and joy they inspire in the heavenly Canaan. They are not spoken of this world, although in language of this world ; but they are spoken of the world to come with JESUS AND THE RESURRECTION. The millenaries of the ancient school expect the Jews' return and reign in the flesh, I believe, universally ; and to some extent the restoration of the temple and its ordinances and sacrifices : when, if they perceived that the Jews' return is the resurrection of the dead, not in figure, but in fact ; nothing else "*but life from the dead*,"† LITERALLY, they would be easily rid of the temple and blood and marriages and sacrifices, and so forth, which St. Jerome freely casts on their family with shame.

The christian world is of one mind with the English millenaries of this day, that the Jewish nation was a type of the church [and is a type of the elect,] the promises of the land of Canaan to the nation were typical of final salvation, [of a land in the new earth, "even an heavenly,"] and the whole history of the nation was typical of the experience of New-Testament believers.‡ Their temple and tabernacle, their Mount Zion and Jerusalem, and David, and an infinite round of ceremonies, were all typical, and were shadows of good things to come : *shadows* of the heavenly patterns, the patterns belonging to heaven, and never to be seen and handled in the church, except by faith ; and never to be enjoyed in this world, though its rivers should flow with milk, and its rocks ooze with pure honey ; but to be received in "a better country," which Abraham sought, and in the New Jerusalem, which God creates, and Jesus brings with him, in the last great day.

* Expos. Para., p. 252. † Rom. xi. 15. ‡ M'Neile in the Liter., p. 82.

The Jews have ever stumbled at this stumbling-stone of the flesh. They have, as a people, never ceased to expect the promises to be fulfilled to their nation in that "Jerusalem which is in bondage with her children;" "so that it cannot but be matter of highest admiration, to see that blinded nation groping for the door, when the house has fallen flat to the ground; and, like a company of dispersed ants, whose hill is digged up, carrying their eggs in their mouth above these sixteen hundred years, not knowing where to lay them; but expecting their old ant-hill should grow up again out of the dust—not considering that by this time, their eggs must have grown addle."* But even in this they are a *type* still of the visible church, which *judaizes* in the hope of the kingdoms of this world for itself one thousand years in the name and spirit of the Lord. But these are baubles for children, rattles for babes in Christ, which men ought to forsake. These are shadows and prints, which untaught infancy may be allowed to mistake for the things themselves; but the experienced man knows their emptiness, and looks for the *originals* in the kingdom of heaven, and for the *substance* in eternal life.

THE MILLENISTS, OR THE NEW SCHOOL MILLENARIES.†

Many sorts of error have at one time or other been connected with the doctrine of the Lord's coming; but never was the Lord himself left out of the doctrine, until the present age of the reformation; never wise men were found of old, or learned men, willing to believe and teach the coming of the Lord without the Lord's *personally coming*; men willing to believe and stout to maintain the *hope* of the Lord's being personally absent from his own epiphany; (what an absurdity!) men bold to proclaim the Lord's *invisible* "appearing" at hand; (which is a plain contradiction;) men who "love his appearing," which they are sure never to behold, for it is to be afar off or else invisible: invisible, not for the brightness of its glory, but for its hidden spirituality; but now in this age, Christendom goes headlong after a doctrine that would have shamed, I think, the common sense of idolatrous Greece and Rome; to wit: that the Lord's

* Smith's Christian Appeal to the Sceptic, L. 2. c. 8. s. 2. p. 87.

† I thankfully adopt this distinction of the spiritual millenaries, made by the Rev. Joshua Spaulding, of the Tabernacle Church, Salem, Mass., in a volume of lectures on the "Coming and Kingdom of Christ," published at Salem, 1796. They are sound lectures, and call the teachers of the spiritual reign *millenists*, to distinguish them from the *millenarians*, who teach the personal reign of our Lord in the millennium.

parousia, or visible manifestation of *himself*, is one in which himself does not appear! So preposterous an idea does not admit of a plain statement without exposing it to contempt; and yet, as the blessed God has given understanding to man, this *invisible* "epiphany," "*parousia*," "*coming*," and "*appearing*," is now the millenists' doctrine, and deceitful hope: a hope of device which would astonish the primitive ages and martyrs of the church, and fill them with wonder above the admiration they could exhibit in view of our factories, steamers, and trains of men and merchandise, spinning and weaving, and running against wind and tide, through hill and dale, twenty-five miles an hour, without fatigue.

Truly, an age of inventions this, and one of the most important is least understood; one of eternal moment is everywhere coming into use, and few consider it; which is: A scripture way to look for our "Nobleman's return" without at all expecting to see himself, or any other: *a spiritual way* of enjoying the riches, pomp, and universal dominion of this world, for a long time, in the blood of the first Adam, by proffering the entire glory to the second Adam, in the unseen world!

The intellectual absurdity and natural impossibility of this new theory would move our laughter, were it only a grave error of the head inoperative upon the heart; but it is connected with the tenderest life of the believer, withdrawing his affections from the Lord of glory. God is manifest in the flesh, a visible object of love and adoration; he left a lively assurance, when he ascended, that he will return with judgment to his enemies, and to be admired of all his holy and chosen people. The first love of the young church was manifest in daily looking for his *parousia*, and in breaking of bread in memory of his dying love, and in the hope of his speedy coming. The falling away has succeeded, until the church of the nineteenth century gives up for a thousand years his epiphany, and tires of the hope of his return, and dismisses from her heart "the love of his appearing."

This fearful apostasy is one into which Protestants have fallen away beyond Rome herself; justifying the prophet's rebuke of treacherous Judah, whose wickedness exceeded that of backsliding Israel: "Yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters,"* which are called Samaria and Sodom. Let us not triumph, but rather put on sackcloth, and go softly all the residue of our appointed time, seeing that we too have been carried

* Ezek. xvi. 52.

away with this dissembling, and that our brethren are blindfold still in the pernicious error.

DR. DANIEL WHITBY.

The first of the millenist school is Daniel Whitby, D. D., who died A. D. 1726, aged 88. Having written a Commentary on the Epistles, he concludes it with a treatise on the millennium, in which he sets forth distinctly as follows :

I differ only in three things from the ancient millenaries.

1. In denying Christ's personal reign upon earth during the thousand years.

2. I confidently deny that the temple of Jerusalem shall be there built again.

3. I differ from them in respect to the reign of the martyrs, making it only a reign of the converted Jews and of the Gentiles, then flowing and uniting into one church.

That is, he rejects from the ancient millenary doctrine its redeeming spirit, *the coming of Christ and the resurrection of the just*; and leaves it a mere carcass of flesh, having a flattering show of spirituality, but destitute of the power and coming of the Lord Jesus: not that he, with the many good and eminent men that have followed him, intended to lower the standard of christian hope, and trail the banner of faith in the dust, by planting it in Jewry a thousand years, for Mount Zion in the eternal world to come; not that he or they have intended to reject the Lord, saying, with his citizens in the parable, "*We will not have this man to reign over us*": we are triumphantly subduing nature to art, and converting the heathen to Christ: we desire not to be interrupted in our good work:" but the import and bearing of the millenist doctrine rests on such carnal hope for support; and naturally leads the believing mind to be jealous, rather than fond, of the blessed Lord's appearing; to distrust rather than to hope for the coming of the Lord; and to shrink and hide from the love, rather than to watch and wait and reach out in expectation, of catching a sound of his chariot-wheels, or the flash of his epiphany.

PRESIDENT EDWARDS, A. D. 1750.

The men who first gave to this Protestant form of doctrine the sanction of their great names, (as a number of the leading divines of the last century did, and among them President Edwards and Dr. Hopkins, of our own country,) were particularly and solemnly impressed with the awful calamities and unexampled miseries which would be visited on

the world just prior to the introduction of the happy millennium. Both Edwards and Hopkins devote chapters to the exhibition of this fearful expectation, resting on copious extracts from the holy prophets; and all their argument in defence of their views of a *spiritual* millennium, in this *carnal* world, is hedged around and guarded from sensual abuse, by the fear of the terrific judgments which are expected to separate the righteous from the wicked, the tares from the wheat, and expel the unjust from the face of the earth; until only a holy people, who have come out of great tribulation, are left to inherit it.

A memorial from certain ministers in Scotland, A. D. 1746, inviting a general concert of prayer for the coming of Christ's kingdom, "that he would appear in his glory and favor Zion," called the attention of President Edwards to this subject. He wrote a treatise on "*the latter-day glory not yet accomplished*," published in his works, vol. iii. 460. He takes up the same subject in the *History of the work of Redemption*, explicitly teaching the fall of Antichrist to be "*not very distant*," and accompanied with overwhelming sorrows, which are to cut off the wicked, purify the holy people, and prepare the world for the coming glory. He does not reject, neither does he admit openly the doctrine of Christ's personal appearing in his glory. He rather avoids the point; but the words of the memorial plainly indicate "*that he would appear in his glory*;" that he, *Christ*, will soon "*appear*;" perhaps in terror to his enemies, but certainly to the saints *he* will manifest *himself* "*in glory*."

The memorial is not inviting to pray that Christ would *manifest his glory*, that his *glory* might appear; but, on the contrary, that he, Christ, in his glory, would *himself appear*, and favor Zion. And President Edwards urges nothing to the contrary of this; notwithstanding, his omission to embrace the hope of the personal glory of the Lord in the earth, and to hold it up distinctly to view, was a step on the wrong side of faith, which leads others to the open rejection of the hope of the Lord's coming, and to the substitution of another hope, lukewarm, carnal, and temporal, in its place.

DR. SAMUEL HOPKINS, A. D. 1792.

In his system of divinity, Dr. Hopkins treats of the millennium, referring to a sermon of Dr. Bellamy and to President Edwards for authorities; and he brings immense quotations of *eternal* promises from the prophets, to prove his

temporal things, even thirty pages, to illustrate the thousand years of this world.

He considers the millennium to consist of—1. Holiness. 2. Light and knowledge. 3. Peace and love. 4. Unity of faith and practice. 5. Great enjoyment, happiness, and universal joy. "All outward worldly circumstances will then be agreeable and prosperous; and there will be for all a sufficiency and fulness of everything needed for the body, and for the comfort and convenience of every one." p. 69. "In that day mankind will be increased in number, until the earth shall be filled with them." p. 73. "All will probably speak one language." p. 75. Will any form of government be necessary for a race so holy, quiet, and happy? He answers, yes; not for the necessity, but for the utility and convenience of the people. p. 79. Among the events to take place before the millennium and to prepare the way for it, are the fall of the prophetic image of the nations, Antichrist, and Babylon. p. 92. "Previous to this, the christian world and mankind in general will become more corrupt in practice of all kinds of wickedness; that God will arise out of his place, to do his work, his strange work, to punish the world for their wickedness, — to reduce and destroy mankind, so that few will be left; an afflicted and poor people, who will repent and humble themselves before God, and trust in the mighty Savior, for whom (the poor people) he will appear in great mercy, and pour down the Holy Spirit on them and their offspring; and they will multiply and fill the world." p. 144. Then follows the kingdom of a thousand years, in which the "afflicted and poor people" will do, what fallen Adam and righteous Noah failed of, *filling the world* with a pious offspring.

Half a century has transpired since these doctrines appeared; and the time for the antecedent judgments to introduce the millennium draws very near, or has already come: but, behold, the doctrine of the millenists' *bliss* remains, and promises to fill the whole earth, while the doctrine of the introductory *judgments* has given place to "*smooth things*," until it has wholly disappeared; and the world neither miss it, nor mourn its loss: but all at once Christendom has been furnished with a complete scheme of worldly grandeur, to be attained by a rapid advance in virtue, knowledge, holiness, and the arts, wholly independent of the painful toil and sore tribulation which was the guarded door of Edwards and Hopkins to the entrance of the millennium. How great a change in the nature and influence of the doctrine this makes, one cannot easily imagine or describe. It reverses the picture of things preceding the millennium. It does not

only dispense with the increase of depravity, until "God will arise to do his work, his strange work, to punish the world for their wickedness, — to reduce and destroy mankind, so that comparatively few will be left; an afflicted and poor people;" but it supplies the place with a picture of a directly contrary character, in which the church makes triumphant advances from its present position, to occupy all nations in the name of the Lord, and to subdue both Jews and Pagans to the obedience of the cross, without beat of drum or loss of a battle; but by a steady succession of spiritual victories, over the world, the flesh, and the devil. Nothing could be more grateful than this to the natural heart, unless it were to have an abundant entrance into the kingdom of heaven, with its pulse beating and blood thrilling.

It were easy to furnish respectable names, and very high authority, for the connexion of almost every sort of this world's bliss, in perfection, with the flesh and blood of the *spiritual* millennium, making it equally a terrestrial paradise with Lactantius and the Sibyls; but it would sound so oddly in the ears of its friends, that I should hazard more to be accounted a calumniator for it, than the false hope would to be reprobated and condemned; therefore, I refrain from attempting any sketch of its chameleon colors in one view from different authors, and I exhibit it wholly in the colors and shape of each distinct author; taking up next a volume of discourses on the subject, published in Dublin, A. D. 1839, 290 pp. oct., by the Rev. Dr. Urwick, who says: To preach the coming of the Lord at hand "is handling the word of God deceitfully;" and the preachers who do it ought to be shunned for many reasons, among which are the events that must occur prior to his advent, and inevitably require time, and the Lord's delay. These events are,—

1. The conversion of the world.
2. The wasting of popery to death.
3. The slaying of the two witnesses.
4. Mahommedanism to be broken without hand.
5. Judgments indicated by the fifth seal, and battle of Armageddon.
6. The conversion of Israel.
7. A long period of unexampled prosperity, in which the outward influences of sin are to be restrained, but inward influences will be still left in a diminished form and power. The thousand years being happily past, a period of trial and temptation follows; which the final conflagration concludes with the second advent of the Lord.

I protest against this with all my might,—in that he charges with deceit those who preach, as the Lord and his

apostles did, that his coming is near; in that he teaches to shun the ministers who are faithful to the testimony of Jesus, believing that in due time Jesus, the faithful and true witness, will vindicate his word, though scoffers do mock for a little season; and, finally, in that he puts off the hope of Israel, the hope of creation, and the answer to the Lord's prayer, for a great while to come, (miserable comforter,) and instead of a speedy restitution of all things, offers us a millennium in sin; sin crippled, it is true, but still sin, and its wages still sorrow and death.

At this stage of my labor, the following doctrine, from Rev. xxi. 5, salutes my ear, in a New York church, Oct. 4, 1840, A. M.

"The millennial reign is the triumph of men in the flesh, but possessed of the spirit of Paul and Peter and John. From Eden to the end of the millennium, revolutions follow each other; but then this revolutionary world will be burned up, and unchangeably renewed in the glory of the Lord.* During the millennium all things will favor the cause of Christ; and in that time more souls will be saved than ever lived before. No unhallowed calling will be tolerated; no child will hear or learn to swear or to break the Sabbath. Every one will be converted at some time of life, earlier or later. All who do not obey 'that prophet' shall be cut off. A union of church and state may be expected, of which Constantine's was only a type; neither a political union, nor the reign of Christ in person. The time is at hand. After all this comes Gog and Magog, the second resurrection, the judgment, the deliverance from sin, for which we pant," &c. &c.

This is one of the most chaste sketches of the millennium I have *heard* given: and it is yet liable to the following objections.

1. Sin and death reign to the end of this millennium, and that can never be a state of peace and repose in which *they* triumph.

2. It promises the dominion of the world to the saints, the wicked being all cut off or suppressed: and that is a hope which the great reformers pronounced to be contrary to the Holy Scriptures, and which they repudiated and stigmatized as a judaizing notion, and they also condemned those who circulate it; because the prophets accord with the gospel in offering to the race of Adam neither permanent cities, nor houses, nor possessions in this transitory world; but they enjoin it upon the race to seek for such in the world to come.

* 2 Pet. iii: 7.

The gospel urges to sell this world for the hope of the next; to forsake houses and lands and friends, with the assurance of a hundred-fold return in the kingdom of heaven. It were easy to multiply words, but the prince of this world can pervert men still, and verily persuade, that in this land of the valley and shadow of death, here will be the millenium; and men need not fear, for he is himself indisposed to disturb or molest the peace of the world; and were it otherwise, he could do no harm; for he is about to leave this for the great abyss a thousand years, and during that time he must be otherwise engaged; meanwhile the race in the flesh have the promise of all that heart can wish, in the best style of modern improvement, together with so great an increase of dear relatives, that the six thousand years of the world have not furnished a harvest of mortals so bountiful as that one thousand will supply; and they shall long enjoy the fruit of their rest: when

“The rich shall not oppress, nor shall the poor repine.”

3. The divine economy from Adam to this day has been displayed in disciplining men, through hardship, toil, and suffering in this life, to reap, by patient continuance in well-doing, eternal life. Even the Lord Jesus Christ, holy and just, was made conformable to this economy, himself not being an exception to the law of nature, as well as grace, which is a proverb among men: *no cross, no crown*. And to suppose a millennial state in this world, is to suppose an entire change in the divine economy, in which the disciples will not be *as their Master*, and the servants *as their Lord*, but the disciples *above* their Master, and the servants *above* their Lord; being raised to a crown without a cross, made perfect also without suffering, and marching to heaven and everlasting happiness by a royal highway, untrodden of the Lord.

My heart is sick of this new gospel, which is not the gospel our Lord preached, or that his ministers preached, until within about a century and a half past; and already it has so fastened upon the public mind, that it is exceedingly dangerous to attempt to remove it, lest we pluck up the wheat with the tares. Even the vain glory of this fleeting world is not purchased without the display of courage, the exercise of patience, the exposure of life, and the risk of all that man holds dear. The honor of a veteran cannot be cropped without toil, nor can the reputation of a hero be *inherited* in this world, nor can it be transmitted from father to son; *it must be earned*, ere it is attained. In accordance with this law of our nature, the holy apostles were called

to endure hardship for Christ's sake, mockery, scourging, chains and death : which they suffered joyfully, having their faith firm, that for all this they should receive a crown of life in the celestial world to come : but this new gospel, on the contrary, promises the unreasonable, unphilosophical, and false hope, that Pauls and Peters and Johns, tried apostles and fearless martyrs, will naturally be born in this world during the millennium, and reared up for eternal glory, without discipline, in the lap of wealth and ease ; as if men could be heroes who have never seen an enemy, and might be accounted brave veterans, who have never heard the clang of arms nor confronted the shout of battle. To such judaizers it is spoken, " God is able of these stones to raise up [*such*] children unto Abraham."*

THE AMER. ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

The most authentic form and official shape in which I have met with the doctrine of the millenists; or spiritualists, is in the *Encycloped. of Religious Knowledge*, article *Millennium*, of which the following is an extract.

"1. The church will arrive at a state of prosperity, which it never has yet enjoyed.

"2. That this will continue at least a thousand years. In this time, in which the world will soon be filled with real Christians, and continue full by early regeneration, to supply the place of those who leave the world, there will be many thousands born and live on the earth to each one that has been born and lived in the preceding six thousand years ; so that if they who shall be born in that one thousand years shall be all, or most of them, saved, (as they will be,) there will, on the whole, be many thousands of mankind saved to one that shall be lost.

"3. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity diffused through all nations, and Christ shall reign by his spiritual presence in a glorious manner.

"4. The time when the millennium will commence cannot be fully ascertained, but the common idea is, that it will be in the seven thousandth year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time.

"How delightful then the prospect ! Christianity prevails universally. Our race assumes the appearance of one vast, virtuous, peaceful family. Our world becomes the seat of

* Matt. iii. 9.

one grand, triumphant, adoring assembly. At length, after a brief space of severe trial, the scene mingles with the heavens, and, rising in brightness, is blended with the glories on high;" &c. &c. Reference is made to Hopkins, Whitby, Scott, and twenty more, all younger than Whitby, viz., How's Register, A. D. 1816, Bishop Newton, Bellamy, Lardner, Mosheim, Taylor, Bogue, Emerson, Potter, Wardlaw, Fuller, Jones, Jones' Bib. Cyclop., Cunninghame, Hall, Keith, Watson, Hend. Buck, and Jones, in this order.

This is the living, breathing form of the millenist doctrine, as it now exists in Christendom, and with it I close this history, after a brief summary of the facts.

From Adam down, a hope has been cherished among his offspring, that recovery shall be hereafter made of the immortality and paradise which he betrayed and lost: and the promise was from the first, that the seed of the woman should bruise the head of the robber, and should triumph over death by the resurrection, loosing his captives from the prison-house of the grave, and setting them forever free, in the liberty of the sons of God.

Abraham and his seed were a type of the true seed; to them the promise was renewed; to them the prophecies and the gospel were given; which promise, prophecies, and gospel, one and all, have respect to the same triumph over death, victory over the grave, and recovery of the holy land and blessed immortality, which the holy God gave to our father Adam, and of which Satan despoiled him. Judea, Jerusalem, and the Jews, with all their ceremonial law and temple worship, are but types of "the heavenly country," "the New Jerusalem," and "the chosen seed," in the resurrection of the dead, and in the kingdom of heaven. So Abraham and Moses, David and Daniel, understood them. So the Holy Spirit by Peter and Paul freely explains them. So the primitive and martyr ages of the church have plainly understood and proclaimed them. The promises, the prophecies, and the gospel, all centre, and are to be fulfilled, in "Jesus AND THE RESURRECTION."

The carnal seed of Abraham have ever received the promise and the prophecies in a carnal sense; and flattered themselves that the Holy One has respect of persons, and truly intends to make them heirs of this world, and lords of the nations. In like manner, some of the ancient church, in the latter part of the second century, began to judaize, and to allow a certain pre-eminence of place in the promises to the carnal seed of Abraham, for a thousand years; but they covered the error still, by a constant view to the coming and kingdom of Christ himself and of the resurrection in

that millennium : and no conceivable form of error can be supposed to exist under his personal administration. Therefore, the first error of the millenaries in regard to the carnal seed of Abraham was important chiefly in that it led after a century to the expectation, that a carnal seed will survive the coming of the Lord in the end of this world, and with him will enter into the world to come, and have a full store of carnal joys. This at once degrades the hope of our faith to the level of a heathen fable, and of a Mohammedan paradise, according with the prophecies of the Sibyls, but "contrary to the Holy Scriptures." Accordingly, the ancient church condemned the millenary doctrine, as a Jewish notion, suited to the carnal heart, and calculated to withdraw believers from the faith of Jesus and the resurrection : A. D. 373. Henceforward it came no more into view, until the days of the Reformation ; when certain of the baser sort of Lutherans, who took counsel of the flesh, while they affected to be perfect in the Holy Spirit, began to despise civil government, and to claim the administration of this world's affairs, in the right of the Lord Jesus, precisely in the spirit of the idolatrous bishop of Christendom ; and in the same spirit which some professing Christians now do. They seem to think this world belongs to our Lord, and they must take possession of it, *for him* ; always *for him* : but if once they come into possession, they use it for "whom it may concern," which is commonly our humble selves.

This homely picture will not be admired, unless we can find one to sit for it, not of our family ; and with suitable deference, we may invite the gracious pope. He is enthroned in Christendom, not for himself, neither for his family, nor for his country ; but for the unity of the church, for the peace of the world, for the promotion of holy manners, and, in a word, for the glory of the Lord our God. I am free and happy to say, that both himself and his followers conscientiously believe this ; and it gives me pain to add, that, in the administration of his high trust, the pope often mistakes his own will and pleasure for the divine will and the heavenly, as humbler recipients of power and riches are wont to do, even in republican and protestant Christendom. But to return.

The wise and extraordinary men, whom the Lord raised up for the great work of the Reformation, saw and rebuked the carnal doctrine of a kingdom of the church *in the flesh and blood*. They publicly trampled it under foot ; they branded it, and unqualifiedly condemned those who circulate it, both on the continent and in England. They rested not in any hope of this world, now or hereafter ; but pointed

by faith to the coming of the Lord in his kingdom of the resurrection. Joseph Mede, of illustrious memory, revived the distinction of a thousand years' reign, and has distinguished followers to this day. But Daniel Whitby, among men of renown, first denied the coming of Christ and the resurrection of the dead to that reign, and limited it wholly to the flesh and blood. The eminent Christians who promulgated it after him, were careful to hedge the carnal doctrine around with such thorns to the flesh as no man would desire to encounter. But the more perfect lights of this age, seeing clearer than Hopkins, Edwards, and others of their school, and turning their back to Luther and Cranmer, and setting at naught the faith of the church in the primitive ages, have removed the hedge, and opened a highway on every side, for all nations to enter, and have a feast of fat things of wines on the lees a thousand years or more, with none to molest, or to make them afraid. A doctrine verily absurd, and for Christendom no less ridiculous, than the cats and dogs and ox, for gods of polite and learned Egypt, as I shall now proceed to show.

PART III.

HISTORY AND DOCTRINE OF THE MILLENNIUM.

THE ANALOGY OF FAITH.

"Having then," says the apostle, "gifts differing according to the GRACE that is given to us; whether prophecy, let us prophesy according to the proportion (or analogy) of faith; or ministry, let us wait on our ministering."—Rom. xii. 6.

PART FIRST of this discourse opens the doctrine of a future state of eternal bliss in the earth, as it is announced in the Holy Scriptures, and as it was received and understood in the church, until the Reformation.

PART SECOND opens the doctrine of a future state of temporal bliss in this world, as it began to be understood by Muncer, Pfiffer, and King John of Munster, and as it was received and is held by the learned Whitby, the profound

Edwards, and the canonical Encycloped. of Religious Knowledge.

PART THIRD *promises to try the prevalent doctrine of this age by the analogy of the faith, and by the word of the blessed God, and also to discuss in brief the whole subject of a millennium.*

In trying any doctrine of the church, we should have an eye to the analogy of the faith; for faith has a due proportion between its component parts, which, if observed by the teacher, offers a picture of hope beautiful to the most critical, and also to the least practised eye; and a picture of fear, appalling to every sinful heart. But if the proper analogy be disregarded, the several parts become distorted, and their hideous disproportions instantly offend multitudes, who would joyfully embrace the true faith, were it presented to their view in its own elegant symmetry and proper analogy. An image of the human face may represent every feature in its true place, but out of all due proportion, as in a painted mask; and, if assumed and presented earnestly to the life, it will involuntarily fill the beholder with unaffected horror, or with convulsive laughter; and a similar disproportion in the true faith may either stultify or offend the most devout hearers, notwithstanding the due parts are all there in their relative position, but only out of all christian proportion.

Where is the analogy of faith? Who can find and tell its dwelling-place?

"Lo here!" cries the Roman; "Lo there!" says the Lutheran. "See here!" exclaims the Episcopalian, or "See, you have it there!" adds the Baptist.—"Go not after them, nor follow them." The Christ, the Son of the living God, he is the Author and Finisher of Faith. Whoever abides in him prophesies according to the proportion of faith, and hears according to the analogy of faith, and lives and walks according to the analogy of faith, directly following in the Master's pathway, *through tribulation to the grave, and from the grave to glory.* Sunlight is on that pathway; while gloomy darkness broods over every other. This is the way the Master trod, *through many sorrows to the tomb, and from the tomb to the heavenly glory.* Did He travel this way? Yes; even to mockery of his person as a king, and to abuse as of a slave; even to bear scourging and spitting and his own cross, until exhaustion produced fainting; until he was submissively nailed to the tree and crucified, like a lamb led to the slaughter, and laid with the rich in his death. He arose, he revived, he ascended into glory. And

do the preachers of the cross well to conceive, that a period is approaching, in which mortals may hope to reign with him, with whom they have not suffered? Can a mortal *follow* the Lord Jesus to the heavenly glory, and not go the way he *led*? Should one attempt to follow after him to the same glory, by another way, that moment he ceases to be a follower of the Lord; and if, perchance, he should strike out a new path to this same glory, he is sure to be received as a robber at last, for coming to the heavenly fold by his own way, to the neglect of the royal highway and proper gate opened by his suffering Lord.

This view of the faith strikes you, whatever name you may bear, to be simple, pellucid, scriptural, and orthodox; those who would *follow* Jesus to the heavenly glory must go the *way* he went. Christian faith follows Christ, a pilgrim and sojourner, not having where to lay his head; a man of sorrows and acquainted with grief, even to death and the cold grave; thence by the resurrection to eternal life and joy. This is the analogy of faith, the standard of the Master's life, by which being measured, the millennium of this world is found wanting and proved to be false; for it offers no counterpart to the temptation of the Master, or to the sorrows of the Master, or to the rejection of the Master, or to the agony and painful death of the Master.

The German reformers, in the Augsburg Confession, Art. 17, publicly stigmatize the hope of a church empire, "prior to the resurrection," as a "*judaizing notion*;" and the Church of England, A. D. 1552, Art. 41, brand it a fable, and condemn those who revive and circulate the doctrine, as "opposed to the Holy Scriptures." Let the great men and martyrs who framed those articles answer for it; wisdom is justified of her children; for the "*judaizing notion*" and "*fable*" *bears no sort of analogy to the christian faith*: it offers no proportions corresponding to the life of Christ.

Faith follows the Lord Jesus through tribulation, to the cross, and to the grave; but the "*notion*" and "*fable*" which the reformers condemn, offers to the credulous to walk at ease through this world, on flowery beds, for a whole millennium, without a thorn to pierce, or bramble to rend, or serpent to bite the well-fed flesh, and at last, to pass away in ecstasy to the higher glory, no one knows how.*

Nothing can be more unlike the pathway our Master trod, and all his faithful have followed, from the apostles to our time, than this fabled mode of life in the carnal millennium.

* "They will die, or rather fall asleep, and pass into the invisible world."—Hopk. Mill. State, p. 75.

He was tempted by Satan; but the millenists cannot be, for in their day Satan will be close bound and shut up. He was afflicted with bodily hunger and want; but they cannot be, for all needful things are to be spontaneously produced. He was despised and forsaken of men; these cannot be, for all are to be of one heart of love in the millennium. He mourned over Jerusalem; but they cannot, for it will be both their joy, and the joy of the whole earth. He was rejected by the rulers; but they cannot be, for they are to be themselves the rulers in that day. He despised the *shame* of the cross; but they cannot, for they are to live joyfully all their days amid the triumphs of the cross. He died a painful death; but they are to "fall asleep, and pass into the invisible world."

Faith has a beautiful analogy, and an unimpeachable standard, in the life and example of its Author and Finisher. He was born of a woman. He endured toil in mechanical labor; he encountered hunger and the tempter in the city and in the wilderness; he suffered reproach as a lover of wine and of good living, and yet was a pilgrim, without any certain dwelling-place. He was rejected and despised of men; was betrayed by a chosen and trusted follower; was mocked by his foes, was deserted by his disciples, was buffeted by the soldiers, was condemned by the rulers, and crucified with criminals, a slave's death, as if for a base offence against the laws of God and of man. All faith must fall far below this standard, but it is not christian unless it bears some analogy to it; and if any are without chastisement, of which all are partakers, then are they bastards, and not sons.* "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The millennial notion offers no analogy to this trial of the sons, and admits of proportion to the faith only of bastards; it presents no counterpart to the sufferings of Christ, and, therefore, can secure no part in the glory which is to follow.

THE MILLENISTS ARE OPPOSED TO FAITH.

The doctrine of the millenists is not only contrary to the *analogy* of faith; but it is, moreover, directly and totally opposed to faith.

Faith waits the Lord's coming. Faith endures, as seeing the invisible. Faith runs with patience, all the while looking unto Jesus. Faith walks with God. Faith climbs the mountain with Abraham, trusting in Him, *who is able also*

* Heb. xii. 8.

to raise the dead. Faith suffers affliction with the people of God, counting the treasures of Egypt worthless, in comparison of the land of Canaan. Had Moses respect to a recompense in the Canaan of this world, he failed of his reward; but by faith he saw the better country, long before his eye beheld from Pisgah the whole valley of Jordan and the hill of Zion. Faith subdues kingdoms; faith obtains promises; faith works wonders, stops the mouth of lions, and triumphantly bears torture unto death, not accepting deliverance, which a retracting word might secure, being sustained by the hope of *a better resurrection*. Faith is the eye of the gospel, which looks above this world, and beyond its millenniums. Faith quenches the fiery darts of the Adversary.

But of what possible use can faith be to a man in the millennium? He will have no enemies there. Lions, serpents, fiends, evil men, nor mischievous boys, are to be there. As well might one come in armor of mail to a social tea-party, as to think of carrying about with him the shield of faith in the millennium; for no fiery darts come there; nor war, nor strife, nor any harmful thing can by the law of the kingdom find entrance there; and to go armed in such a state would be the most ridiculous folly. We have seen some notable examples of the anticipated millennium in the blood: men having both a foretaste, they suppose, of its peace, love, and joy; and also of its perfect liberty, and reign of righteousness in the flesh. The holy law being inscribed on their heart, they need not tax their eyes to study it. Having their conversation in heaven, from whence they do *not* look for the Lord Jesus this thousand years yet, they are quite independent of the ordinary means of grace. Preaching and praying and songs of praise are unprofitable to them; and with faith they have necessarily done, seeing they are absolutely translated into the kingdom of the Son of God. Ah! how deceived are these wretched men, who suppose they anticipate in their own persons and blood that degree of perfection, which the whole race of Adam is soon to recover in the millennium; a perfection of which they are the first fruits, the first ripe handfuls of the great harvest of a thousand years!

This comes of *spiritualizing* the word, which word is both spirit and truth, and the farther from the letter the worse the explanation. The word promises salvation, deliverance from evil, and a rescue from sin; but this promise is addressed to our *faith*; and by faith we stand. The moment man thinks to have the substance in the flesh, faith fails, and man falls. The word requires perfection in love

and obedience; and man should strive for it with faith that he will attain it; but the moment he thinks in his heart, "I have attained," faith fails, and its fruit perishes. The fancied perfection swells and rises with a natural leaven, that if not checked inevitably sours the lump, and the mass returns to corruption.

Many sound and holy minds are at this day tossed on the billow of doubt between faith and perfection, seeing the latter is promised, and to reach it, the former must be let go of. The word of promise is sure: they are *perfectly* right in that; but the time of redemption is not in this world, notwithstanding the doctrine of the millenists teaches so. The time of redemption is the resurrection of the body, and perfection then safely takes the place of faith. Be holy, be perfect; and that you may be, trust in him who will raise the dead in triumph over *death*, as well as sin.

A CONTRAST.

The gospel warns men by faith to flee from the wrath to come; but he would trifle, who, in the millennial day, should preach the terrors of the holy law, seeing every soul will have the comfortable assurance, that it is born in the millennium! Who is so blind that he will not see?

The gospel cheers men in sore troubles with the words of the apostle: *through much tribulation we must enter into the kingdom of heaven*. But this must be obsolete in the millennium, when the whole race seems to enter the kingdom by natural generation.

Our Lord in his gospel says, "In the world ye *shall have* tribulation: but be of good cheer; I have overcome the world." Whence then comes this new saying, "In this world ye shall not see tribulation for a thousand years?" Eve learned that she might eat and not die; but the serpent deceived her, and beguiles the church now, under cover of plausible pretences.

The gospel requires believers to *come out from the world and be separate*: but this will be nullified in the millennium, for then all mankind are to run in the heavenly race together, neck and neck.

The gospel requires men to turn to the service of the living God, and to wait for his Son from heaven: but the doctrine of the millennium abates the latter part of that; for it is naturally impossible for mortals to wait, or expect, or look for an event, certain not to transpire until after their day a thousand years.

Christian faith from the blessed Master down the track of

ages has been known solemnly to renounce the pride of this world, its riches, pomp, and glory, as a poor inheritance, fleeting, vain, and perishable: on the contrary, the millennial notion offers *this world*, its riches, *power*, and glory, as an object of worthy and certain attainment, and of lasting possession; "even all the kingdoms of the world, and the glory of them"—for a thousand years. This very offer was made to our Lord 1800 years ago, on certain terms; but he rejected both the tempter and the offer. Now, the church has a mind to accept the *offer*, it is worth while to search and see whether in heart also she be not consenting to the terms accompanying the offer: "*If thou wilt fall down and worship me.*" Should it prove so, the good Lord help his beloved, heartily to respond his own indignant words, "Get thee behind me, Satan."

Faith looks for the Lord from heaven in his *parousia*, or personal coming: on the contrary, the "fable" looks for Christ in this world spiritually to engross the government of this world.

Faith sojourns with Abraham in pursuit of the heavenly Canaan, and the Jerusalem above: on the contrary, the "judaizing notion" looks for the Jerusalem that is in bondage with her children, to become the seat of universal empire, and her natural children its royal princes.

Faith puts off the carnal man with his lusts, to walk in conformity with the sufferings of Christ: on the contrary, the "judaizing notion" promises deliverance from all suffering, and seems also to offer a full satisfaction of the natural appetites.

Faith is the good fight of a Christian against well-known enemies: but of the millennial heresy it is no fight at all; having neither danger nor adversary to encounter; having Satan bound, the world converted, and all "*peace and safety*" a thousand years, or more.

Faith overcomes the world by severe conflicts: but in the millennium, having overcome the world, faith seems to rest from its labors, and to leave *sight and sense* in full possession of the spoils of victory, without any competitor.

Now, by faith we stand, and are exhorted to take heed lest we fall: but in the fabled millennium men may be high-minded with the most perfect security all around.

Now, men become the children of God by faith of Jesus Christ: but then they are to become his children, being in fact born an untold multitude in the millennium.

Now, are they heirs of righteousness which is by faith: but then heirs of righteousness by natural descent, as of Abraham.

Now, must they examine, whether indeed we be in the faith: but then in as a matter of course, and full of ease in Zion.

Through faith the saints have subdued kingdoms, wrought miracles, and obtained a good report: but through the millennium, they are to have a good report *beyond* all controversy.

In this way is fully manifested the entire contrast between the "*judaizing notion*," and the faith once delivered to the saints; a palpable, essential, indisputable, perfect contrast, Mount Gerizim and Mount Ebal not being more opposed to each other. The "*fable*" claims to itself this world; and this world fondly embraces the fable, and returns the loving claim: while faith totally disclaims this world, and its millennium; faith turns her back on them, and journeys onward, looking steadfastly to JESUS, *whose tribulation was in the flesh, and whose triumph was in the resurrection from the dead, and whose glory is in the world to come.*

Many abominations have obtained footing in the holy place; but never one with basilisk eyes, like this Jewish fable, to charm the holy people out of the life of faith, and turn them into stone; to entice them with a syren's voice, from the hope of the Lord's appearing, to hope for a time of extraordinary felicity, when men will be *naturally* delivered from the wrath to come, and filled with blessings in this present evil world. Well did the ancient church reject and reprobate it; well did the great reformers of Germany and England stigmatize and crop it, and also condemn those who circulate it, and brand it on the forehead "a fable," "a judaizing notion," to forewarn the faithful against its seducing spirits, its sorceries, its sweet singing serpents, and doctrines of devils.

THE MILLENIST DOCTRINE EXPRESSLY CONTRADICTS THE HOLY WORD.

A rest remains for the people of God: the word is faithful which promises it; but it is manifest that the place of the promised rest is not in time, is not under the gospel dispensation, and is not a season for the exercise of faith; but, on the contrary, it is a time of crowning joy, and of holy recompense, after the gospel dispensation is ended, in the kingdom of which it is the forerunning good news.

The entire volume of testimony in support of the faith of this world's millennium, with one important exception, is taken not only in a literal, but also in a *carnal* sense, from the Old Testament; where it should be understood in a

spiritual sense instead of carnal. It is not my province to argue this point, and yet its importance to the right understanding of my subject has forced it into some notice already, and demands a moment's consideration here. The many promises of a return, a restitution, a gathering from all nations into the Holy Land and to Jerusalem, made in the Old Testament to the Jews, are the main support of the doctrine of the millennium in the flesh. Therefore, it is necessary to inquire for the Jews—

WHO ARE THEY?

Answer, they are the holy people, the chosen of God, the elect, the saints, *the seed of Abraham*, not that only which is under the law, but that also which is of the faith of Abraham, who is the father of us all.*

It is the nature of a last will and testament to revoke or explain any former will and testament which is in being. So does the New Testament, not revoke, but *explain* the Old Testament. They both stand together, are bound up and delivered together, and are in full force; but the New Testament is the interpreter of the Old Testament, both by the laws of men, and by the word of God.† And the New Testament expressly tells us, “he is *not* a Jew that is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly.”‡ And again: “If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”§ These and similar lessons of the New Testament are enough to open our eyes to the right view of those *Jews* to whom the *promises* are made in the Old Testament.

And whence do the Jews return into their own land?

From their graves in every land, wheresoever the Lord has sown and scattered his chosen people. For “thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel: and ye shall know that I am the Lord, WHEN I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land.”¶ This language is addressed to “*the whole house of Israel*,”** and truly includes the believing Gentiles.

And whither do the Jews return?

To Mount Zion, in their own land; to the city named, “the Lord is there;” to the New Jerusalem in the new heavens and earth. “For behold, I create Jerusalem a rejoicing, and her people a joy.”††

* Rom. iv. 16. † See the Epistles to the Gal. and Heb. ‡ Rom. ii. 28.

§ Gal. iii. 29.

¶ Ezek. xxxvii. 12.

** Ezek. xxxvii. 11.

†† Is. lxxv. 18.

And when do the Jews return?

In the times of the *anapsysis*, the refreshing, or recreation, from the presence of the Lord, when he shall send Jesus Christ, with power and great glory, to make restitution of *all things*, (and not of the Jews only,) which God hath spoken by the mouth of all his holy prophets.*

And who is the king of the Jews; and what is the nature of his kingdom?

Jesus of Nazareth, the Christ, the Son of the living God, he is the King of Israel, and he shall sit on the throne of his father David, in the resurrection of the dead, and reign over the house of Jacob forever, and of his dominion there shall be no end.† His kingdom is not of this world, but is "a celestial and angelic kingdom in the end of this world," to succeed the ruin of time, itself to abide "forever, even forever and ever."

In conformity with this scheme of interpretation, which is not learned of man, but which is drawn from the word of the blessed God, the Old-Testament promises and prophecies are concentrated into one gospel focus, *the kingdom of heaven and of God*, to be accomplished in JESUS AND THE RESURRECTION: and the testimony of the witnesses agrees; the Old and the New Testaments respond to each other.

And now, while reading the sorrows proclaimed in the gospel to believers in Jesus, understand by them the same things threatened against the Jews in the Old Testament; and while reading the joys of heaven's kingdom preached to believers in the gospel, understand in the prophets the glorious redemption of the Jews from worse than Egyptian bondage, and their return to possess the holy land, for an everlasting inheritance: and do mark, that all the promises to the seed of Abraham, though made in different ages, are made to the hearers *personally*, and can never be fulfilled by coming on their offspring after seventy generations. "To *thee* will I give," was spoken of old; and it is not possible to discharge the obligation by handing over the amount to the promisee's children. "Hear! I will cast *thee* out:" it is not spoken to *them*, but to *you*. "I will forget *you*, and I will forsake *you*:" it is not spoken to the children. "I will gather *you*; I will bring *you* again:" it is not spoken to the offspring, but to *you*, and to *you* it will be fulfilled in the resurrection of the dead.

The gospel must expire when the millennium comes.

I have been drawn by force, against my purpose, into

* Acts iii. 19.

† Luke i. 33.

these remarks. They are fraught with the deepest interest, and so much seemed important, to protect me from the appearance of opposing the New Testament to the Old Testament in what follows, while contrasting the millonist doctrine with the express testimony of the Lord, whose two witnesses perfectly agree.

"This present evil world"* is no place for a blissful millennium. "The whole world lieth in wickedness;† and when it becomes changed, which we are assured it will be, then it will be *this* world no longer. For it is absurd to say, the old and the new are the same; that this world and the world to come are the same; and one who will insist upon it, may call to-morrow "yesterday," and be contented with his ingenuity. Be the material the same, its constitution and fashion, its complexion and character, both moral and physical, will be wholly changed: so that it will be *this* world no longer. Evil will go out, and the curse be removed, which will make a radical change of this lower creation. Not before the coming of the Lord have we an assurance of this; but in his second advent, we believe it will take place; "for the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, *looking* for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;"‡ not surely to give this world a millennium, in the blood of Adam; but to change these *vile bodies*, to fold up these ærial heavens, and to change them, with the earth itself, into the promised kingdom of heaven and holy land, which are a suitable "rest for the people of God." "No lion shall be there, nor ravenous beast; but the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."§ Some things in the Holy Scriptures are hard to be understood, but this, which the grace of God teaches, is very simple and plain; and it does not become us to obscure the plain gospel with darker prophecies. Doing so is abusing our light, and covering what the grace of God teaches plainly, and has fully revealed, with the mystery of another portion of scripture, which may be dark and unfathomable.

"*Heaven and earth shall pass away,*" but the word of the Lord Jesus shall not pass away. "Suppose ye that I am come to give peace on earth?" [Yes, Lord, says the millen-

* Gal. i. 4. † 1 John 9. 19. ‡ Tit. ii. 11. § Is. xxxv. 9—19.

ist:] "I tell you nay, but rather division. [That be far from thee, cries the millenist; *be it far from thee, Lord.*] "For from henceforth there shall be five in one house divided, three against two, and two against three: the father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."* "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able."† "The friendship of the world is enmity with God."‡ "If any man love the world, the love of the Father is not in him."§ "For if the world hate you, ye know it hated me, before it hated you."|| "Woe unto you that are rich — woe unto you that are full — woe unto you when all men shall speak well of you, for so did their fathers to the false prophets."¶

These are hard sayings for the hope of this world's conversion: they will never do in the millennium; they are scarcely supportable now: for so deeply have we drunk of the cup of sorcery which mingles the sweet promises of the righteous world to come with the conversion and return of the natural Jews in this carnal world, that we have, as a whole people, become insensibly intoxicated with the notion of a far different fate for this world than to be fuel for the devouring fire; though we are warned by the Lord, and by his messengers; and though we well know and confess what is sounding in the last trumpets of wo, wo, wo; and what is designated by the vials of wrath containing the seven last plagues, which usher in the consummation of the world, of time, and of all sublunary things.

Should ever this world become an elysium, men may love it and set their affections on it; and having the things promised, they will need the *gospel of them* no longer. Our impression, however, is deep, that this world will not survive "the everlasting gospel;" but when the present dispensation ends, the Lord will appear in his glory. It will be no question to ask then, What is a man profited if he gain the whole world, and lose his own soul? neither will that be a question to ask in the blissful millennium: So long as the gospel continues, it testifies of the world "that the works thereof are evil;"** and, therefore, the world will ever hate the gospel, and reject its testimony, as it rejected the Lord Jesus, and his testimony; and knew him not.††

* Luke xii. 51.

§ 1 John ii. 15.

** John vii. 7.

† Ib. xiii. 24.

|| John xv. 18.

†† John i. 10.

‡ James iv. 4.

¶ Luke vi. 24—26.

But it is thought that the Lord will pour out his Spirit, and convert the world, and then it will be changed, to adore and to receive him spiritually, whom once it rejected and refused personally.

The gospel does not teach this doctrine; but the contrary: that the world cannot receive the Spirit of truth, "because it seeth him not; neither knoweth him."* "And because ye are not of the world, but I have chosen you *out of the world*, therefore the world hateth you."† "I have manifested thy name to the men thou gavest me *out of the world* — I pray not for the world, but for them which thou hast given me."‡ "They are not of the world, even as I am not of the world."§

With testimony so explicit to the contrary, it seems to be madness to look for a blissful millennium in this world, or, until after the gospel dispensation expires. *Heaven and earth shall pass away*, by the word of the Lord Jesus, whose word shall *not* pass away; and when any follower of his *supposes* Jesus came to introduce a millennium into this world, let that follower devoutly consider these words: "I tell you nay; but rather division." — "I came not to send peace, but a sword."|| And let that follower further consider, that the Apocalypse does not unveil the millennium, until after the seven epistles to the churches are sent, in their seven ages; until after all the seals are opened, until after the seventh and last trumpet has sounded, until after the vials of the seven last plagues are poured out, and a voice from the throne in thunder proclaims *Gegoné*—It is done: not until Babylon is fallen, and the harvest of the world is reaped; and the battle of Armageddon is fought, and the beast and the false prophet are taken and cast into their own place; not until after all these things have been unveiled, is any notice of the millennium in the earth. And let that follower consider further, that neither St. Peter, nor St. Paul, nor St. Clement, nor St. Justin, nor St. Cyprian, nor St. Cyril, nor St. Jerome, nor any other saint, or father, or eminent man in the primitive church, received or admitted the doctrine of the millennium for one moment, except it was in the coming of the Lord Jesus with the resurrection of the dead; that neither the Greek nor Latin nor Lutheran, nor any one of the Reformed churches, does now, or ever at any time has acknowledged the doctrine of a millennium in this world by creeds, confessions, or approved standards of faith; and further, that never a man, (whose writings have been enough

* John xiv. 17.

‡ John xvii. 14.

† John xv. 19.

|| Matt. x. 34.

‡ John xvii. 6—9.

esteemed to be preserved in the world,) came forth to preach the doctrine of "*peace and safety*" to the world, and a spiritual millennium to the race of the first Adam, without any resurrection, until Daniel Whitby, D. D., who died A. D. 1726: and then, if he do not pause with wonder, and with astonishment, and with fear, at the strong delusion that has gone over the protestant churches; and if he do not withdraw instinctively from this "*Newlight*" doctrine, and inquire for the good old paths to the heavenly bliss our fathers trod, and to the true millennium through Jesus and the resurrection, no word of exhortation from this humble source could move or persuade him. However, this I boldly say, and challenge contradiction, that Dr. Whitby's honorable name is the first and earliest that I have seen quoted in support of the doctrine, among the writers and orators of a *spiritual millennium in this world's flesh, before the Lord's appearing*; and Dr. Whitby gives credit to no other man for the discovery, but puts it roundly forth as his own opinion singly. And now one hundred years have barely gone by, since he was gathered to his fathers; and so firmly planted has this new faith become in all the churches of America, that never a religious newspaper of high standing with its own sect can easily be found, in New York or Boston, to admit an article into their columns, boldly questioning this proud Philistine, which has seized the ark of our faith, and now defies the hope of Israel.

This state of things calls for mourning, as well as indignation, that in a single century, an innovation so bold in departure from the primitive faith and confessions of all the churches, should have silently intrenched itself in the heart of all denominations following the reformers; which innovation those very reformers expressly condemn and brand, as opposed to the Holy Scriptures; and now in this liberal age, and free country, we may not come into the religious newspapers, in the name of the gospel, and of Luther and Melancthon and Cranmer, there to interrogate its excellency, to question its apostolic birth, and to scruple its holy dignity. No; the *religious* community must not be *agitated*, by raising the voice, to ask this angel in glorious light either whence he comes, or whither he tends; whose minister he is, or how he escaped the observation of past ages, and came only into heavenly view within a century. The religious newspapers are right to avoid the agitation of settled questions; and their conductors were right in counting this of a *spiritual millennium in the flesh* fully settled in the public mind and adopted. Nevertheless, it must be turned out;—for it sounds most queer, and is really absurd: a *spiritual*

millennium in the "sinful flesh," with death reigning to the end of the dispensation! Truly, if the Dragon could leave things so, he might not grudge to be chained for a little season.

You have now been presented with the promises, the prophecies, and the gospel of the recovery of Eden and Immortality by our Lord Jesus Christ, constructed and fashioned into one instrument, through which faith discerns the glory and beauty and joy and eternal life, belonging to the heirs of the kingdom of heaven. If we use this instrument, it must be directed heavenward to the invisible world. This visible world requires no telescopic vision, to scan its promises, to detect its illusions, or to display its sorrows, wants, and mortal agonies. These are all visible to the naked eye. The gracious God permits us, through his word by faith, as in a glass darkly, to see another world beyond, outside of, and after this; a new world to come, in which dwelleth righteousness; and to which he directs our hearts, our hopes, our aims. And when He speaks of a millennium, we have only to ascertain its blessed and holy, its resurrection character, and its freedom from pain and sin and the father of lies, to determine, that it belongs not to this land of the valley and shadow of death, but to the holy land of eternal life in the kingdom of God.

WHAT THEN IS THE MILLENNIUM?

Various opinions prevail, of which three have been noticed.

1. That it is the endless Sabbath of the world to come, the recreation of this heaven and of this earth, which heaven and earth by the word of the Lord Jesus "shall pass away;" that it is "the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began," in promises, in prophecies, and in the gospel of our Lord Jesus Christ; and, finally, that it is the redemption of creation from the bondage of corruption into the glorious liberty of the sons of God, for which not only groans the body of the faithful in Christ, but creation itself groans and travails in pain, expecting earnestly the triumph over death, and the recovery of immortality, which Jesus has wrought and purchased, and "in the dispensation of the fulness of times" will make manifest, by gathering "together in one all things in Christ, both which are in heaven, and which are on earth."* "Glory to God in the highest, and on earth peace; good will toward men."†

* Eph. i. 10.

† Luke ii. 14.

2. That it is a period of a thousand annual revolutions of the earth about the sun, after the coming of the Lord Jesus in the clouds of heaven, during which the eminently just rise, and reign in the earth with the Lord, over the nations which are spared in the world, especially with the natural seed of Abraham; and in which is enjoyed an undefinable mixed state of society between the living mortals and the risen, the immortal just; not unlike that of Peter, James, and John in the holy mount of transfiguration with the Lord and Moses and Elias. In which thousand years, the earth and heaven are to be renewed with salubrity, fertility, glory, and beauty; the Jerusalem below is to be in the communion of the Jerusalem above; the temple and city are to be rebuilt, enriched, and enlarged; and all nations are to go worship there, until the loosed enemy deceives them to their ruin, in the final dissolution of all things.

3. That it is a blessed state of spiritual enjoyment in the flesh of the first Adam, for a period of indefinite bounds, not less than a thousand years, and probably exceeding that time, before the Lord's appearing in the clouds of heaven, to raise and judge the quick and dead; in which time all nations will be converted, to walk in the obedience of the gospel, and the love one of another, without an enemy to vex the flesh, or to tempt the spirit, or to disturb the beautiful harmony of nature, and the lovely quiet of the heavenly life; until after the thousand years have given birth to an immense multitude of redeemed mortals, and have peopled heaven with a great majority of Adam's race. Then the enemy, being let loose for a little season, comes into this earthly paradise, misleads the nations by his wiles, and brings them with malice against the holy city in time to meet the vengeance of heaven which is to be poured on the wicked at the coming of the Lord in the clouds to judgment.

A fourth view of this subject remains to be stated, as follows:

The millennium is past. The language in which it is described is highly figurative and symbolical; and the leading symbol is the binding of the Dragon, that old serpent which is called the Devil. In the twelfth chapter of Revelation, this dragon is, by common consent, taken to represent the pagan administration of this world's affairs, which was overthrown in the fourth century, and cast down from the supremacy to the footstool of power; therefore, it ought to be taken in the same sense in Revelation xx.; and to mean, not the prince of the power of the air, but the pagan dominion over the earth, which was seized and bound, and has been confined outside of the pale of Christendom, and of

civilization, for a thousand or more years, while christian kings sit on the throne of this world's empire.

This fourth view of the subject has more able advocates than it has popular favor; among whom Professor Bush is distinguished in our country, and Lightfoot, and Turretine, and others, in Europe. But, notwithstanding the cogency of the argument from the character of one symbol of the millennium, other symbols compel me to withhold my assent to this conclusion, and to regard the whole scene as lying beyond the confines of this world, as a vision of bliss outside of time, in which *the blood of Adam* can have no part. Only the spiritual man seems to be there. "I saw the souls of them." The risen dead cast no shadow, though they live and reign, as kings and priests on the earth, with Christ a millennium.* Against their intrenchment, or camp, which is also called "the beloved city,"† in his time, the enemy comes up with an innumerable host, "as the sand of the sea," in the fearful name of Gog and Magog. But how, think you, this world's arms, its artillery, and bayonets, would rattle against the defences of a spiritual city, and endanger the saints' possessions? It is plainly necessary, to carry on a war with souls of the first resurrection, that the assailants must be a spiritual host. That they come from the four quarters of the earth, will not hinder their coming in a spiritual shape; and to come in the flesh and blood would be no better than for the Syrians to contend with the angelic host of chariots and horsemen which Elisha showed to Gehazi in the mountain, when he took Benhadad's army blindfold into the midst of Samaria. Silly mortals may imagine such a *posse comitatus* of this world, to be led on to the attack of the holy city of the saints; but the captain of the innumerable throng is one of more cunning and tact, than to attempt the siege of a spiritual city with a fleshly army; the camp of the first resurrection with sabres, and shells, and rockets. I do not pretend to understand the war; but knowing the one party to be souls, or spiritual bodies of risen saints, and the general of the other party to be an angel fallen, it seems no unreasonable presumption, but quite within the scope of common sense, to conclude, that his men must be like their leader, and his army a spiritual host.

This does not clear up the difficulty of comprehending the twentieth chapter of Revelation. It only removes the scene of the events recorded therein beyond this life. The comet is a comet still, whether on this side or that side of the sun;

* Rev. v. 10, and xx. 4.

† Rev. xx. 9.

but because we cannot tell its period, or delineate accurately its eccentric course, we do not, therefore, refuse to see and acknowledge the order and beauty and perfect harmony of the solar system. We are admonished, and have occasion in the examination of this portion of prophecy particularly to remember, "*that no prophecy of scripture is of any private interpretation.*"* The words "*any private*" are in the original Greek simply *idias*, (*ιδίας*,) *one's own*, or *self*: and the admonition is plainer by translating it, *No prophecy of scripture is of self-interpretation*. The eminent Bishop Horsley takes this view of the text in several elaborate discourses; and its propriety is *self-evident*; and its application to this chapter twenty of Revelation is alike needful and welcome to the students of prophecy. Many times in the course of the chapter the prophet says, "I saw" —; and while his whole attention was absorbed in one great event, it is plain that another, and still others, at the same instant, were transpiring. He describes them consecutively, while yet they were concurrent; for it is impossible to carry on two trains of narrative in the same sentence. Satan is at large, until the beast and false prophet are slain, and their city is destroyed. Then he is bound and confined, while "the beloved city" is manifested in the earth; for it is in the earth the saints reign;† and here Satan returns to assault their city with Gog and Magog in his company: yet the prophet delays the particular description of its coming with glory from heaven, until after Satan's reunion with the beast and the false prophet; when the apostle describes its coming in glorious state, and its abiding forever.

To assist in the contemplation of this prophecy, which is often made not its *own self*-interpreter merely, but an index of all prophecy, the following parallels are exhibited.

1. *Synchronism of the Millennium with Daniel's fifth Monarchy.*

Daniel's prophecy is a calendar of the prophecies, as Mede well says: a holy almanac, into which we may look for the day and month and season of this world's year in the whole course of time. And the time of this world is therein set forth under the image of four metals for its four consecutive seasons; and is further represented by four beasts, which constitute its spring-time and summer, its autumn and winter. All commentators agree, that we live in the last of these four seasons of Daniel's holy almanac. The New Testament often warns us that ours is the last of the sea-

* 2 Pet. i. 20.

† Rev. v. 10. Dan. vii. 27, "*under the whole heaven.*"

sons: "this is the last time,"* "these last days,"† &c. And, for our more particular warning, the last season of the holy almanac is divided into subdivisions, as it were months. The first is of 450 years, during the *unity* of the fourth empire; the *second* is of 300 years, after the division of the Roman empire into ten kingdoms; the *third* is of 1260 years, during the usurpation of the power of the ten in the hands of one, diverse from the ten. The times of these subdivisions are not proportioned to each other, like so many months of thirty days each; but they are subdivisions of the season, made by the prophetic almanac: and every student of the Bible knows, while he reads, that we are living in the last month of the last season, and in the latter part of the month. It is all in the holy almanac, as plain as noon-day, that we live in the last time, toward the very close of the last season, and of the *four* seasons. And when the new year opens, it is not the old year renewed and repeated; but it is one eternal spring day. The season, which is to succeed this fourth season, is one of endless duration in glory, immortality, and eternal life. If the holy astronomer does not make this matter plain in the calendar, to every careful reader of his heavenly almanac, no words of mine can.

Now the beast of the Apocalypse answers to the fourth *season* of the holy almanac, and its *last month*, or wicked horn, to the false prophet of the Apocalypse, which beast and prophet, season and month, terminate together, just as autumn and November terminate together, whether we read in Dan. vii. or in Rev. xix.; and when these two are passed away together, then comes the millennium of the Apocalypse, and also the fifth and endless monarchy of the prophet Daniel; and these two in their commencement perfectly synchronize, and that in Daniel never terminates. The millennium, then, belongs to the eternal state.

2. *Synchronism of the Millennium with St. Paul's prophecy of the Lord's coming in the overthrow of the man of sin.*

St. Paul foretells the course of events‡ from his day to the coming of the Lord in the end of time, by delineating the apostasy, the obstacle in the way of the revelation of the man of sin; the removal of that obstacle, and the display and reign of "that Wicked, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming." By "that Wicked" we understand the false prophet, or wicked horn, and his destruction is in the lake with the beast, at the final coming of the Lord: as seen in Rev. xix. 20, and in Dan. vii. 7—11 and

* 1 John ii. 18.

† Heb. i. 2.

‡ 2 Thess. ii.

23—27. "Daniel's wicked horn is St. Paul's man of sin, as the church from her infancy interpreted it."*

3. *Synchronism of the Millennium with the seventh trumpet.—Mede.*

At the sound of the seventh trumpet, the days of the slain witnesses, and of the beast which arose and slew them, and of the nations of this world, all run out together; and the kingdom of our God and of his Christ, the time of the dead that they should be judged, and of the saints that they should receive their reward, small and great, comes gloriously in.† The reign of Christ is often mentioned in the Apocalypse, of whose advent the choir of angels and presbyters around the throne are wont to sing in triumph over the fall of the beast and of Babylon.‡ This is the eternal state.

4. *Synchronism of the New Jerusalem with the seventh trumpet.—Mede.*

The Lamb's marriage and kingdom follow close on the destruction of Babylon, with which the seventh trumpet begins to sound.§ The New Jerusalem is the bride, and therefore herself comes contemporary with the seventh trumpet, when God will "reward his servants the prophets, and the saints, and them that fear his name, small and great, and will destroy them that destroy the earth."|| This is the kingdom in which Christ will judge the quick and dead at his appearing.¶ The new creation of Isaiah must be taken for the new creation of John; and these may well be supposed to synchronize with that "world to come" of Paul, and again with that of Peter, wherein dwelleth righteousness.** What forbids? Common sense requires us to understand, that when this heaven and earth are folded up and changed, and the world to come is manifested by the word of God, the new heavens and earth and Jerusalem at once appear together: for to suppose heavens without an earth, or earth without heavens, or a city without an earth, is monstrous; and likewise to suppose a city without inhabitants, a city rich, compact, perfectly built and full of glory, beauty and joy, but empty of inhabitants, is monstrous. And hence the resurrection of the dead synchronizes to perfection with the coming of the Lord in the end of this world to make all things new, from heaven to earth and to Jerusalem, "the city of the great King." Therefore, all these events synchronize one with another, and with the sounding of the seventh trumpet, when "there should be time no longer, — but the mystery of God should be finished,"††

* Mede, p. 762.

† See Rev. xi. 7—19.

‡ Rev. xix. 1—7.

§ Rev. xix. 6, 7. xxi. 2, 9.

|| Rev. xi. 18.

¶ 2 Tim. iv. 1.

** Isa. lrv. 17. Rev. xxi. Heb. i. 12. ii. 5. 2 Pet. iii. 13.

†† Rev. x. 6, 7.

"and thy wrath is come, and the time of the dead, that they should be judged."* That which follows is the millennium, and it belongs to the eternal world.

5. *Synchronism of the times of the Gentiles with the royal image.*

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. — And then shall they see the Son of man coming with power and great glory. — When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."† "Behold, your house is left unto you desolate: for I say unto you, ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord."‡ Jerusalem has been under the yoke of the Gentiles from the days of Daniel, and deliverance is promised in that kingdom of "*life from the dead*" which Christ will bring with him, and the God of heaven will set up and forever establish in the utter destruction of the king's image, and the kingdoms of time, by the stone taken from the mountain without hands,§ in Christ's second coming.

A DISCURSION.

The millennium is the *hope* of this world, and the *vision* of the world to come; the sabbath, not of time and sense, but the sabbath which remains for the holy people beyond the waters of Jordan. It is a period in which the resurrection children reign with Christ on heavenly thrones; and it is not the reign of the natural seed of Abraham in this world. Its period must embrace the descent of the New Jerusalem, "the beloved city," for that is the name of the saints' camp,|| which the enemy surround; and it must embrace the perdition of the beast and false prophet, (which is not their mortal remains, but their true followers and supporters;) for when, in the end of the thousand years, Satan is cast into the lake of fire, he finds them already there, and so follows them to perdition:¶ And these are not cut off until the Lord comes in the end of the world, as we have seen in our first and second synchronisms.

Again, the strong man armed keeps his house, until a stronger than he comes, and seizes, binds, and confines him; then he spoils not only his goods, but his old rookery of sin and of death, at one blow, and slays his ministers; and in the new city, which he will bring with him, he will give all his saints a place, whose glory it is that they have not wor-

* Rev. xi. 18.

§ Dan. ii.

† Luke xxi. 24, 27, 31.

|| Rev. xx. 9.

‡ Matt. xxiii. 38.

¶ Rev. xx. 10.

shipped the beast nor his image. Of course their reign is not contemporary with the beast, but subsequent to his destruction : following the last trumpet, and all trumpets ; the last vial, and all vials ; the fall of Babylon and the battle of Armageddon, in which all flesh appears to be slain, and the wicked to be sent to his own place. In this connection, the millennium succeeds, when the kingdom which smote the royal image, and dashed its plastic metals to primitive dust, itself becomes a great mountain, and fills the whole earth : and in that mountain nothing shall be found to hurt or to destroy, saith the Lord.*

It is in the destruction of Babylon, under the blast of the seventh trumpet, that the kingdom of this world is taken and overthrown by our Lord ; and while the angelic host rejoice and sing, "Hallelujah ; for the Lord God omnipotent reigneth ;" they add also, Let us rejoice and be glad, and give glory to him ; for the marriage of the Lamb has come, and his bride hath made herself ready.† The New Jerusalem is that bride. She is prepared before the binding of Satan, even when Babylon falls : unless Satan is bound before that event occurs. The beloved city is the Lamb's wife ; the same which in Isaiah the Lord says he will rejoice in and exult over.‡ "Thy sun shall no more go down, neither shall thy moon withdraw itself ; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous : they shall inherit the land forever."§ "For the Lord delighteth in thee, and thy land shall be married : for as a young man marrieth a virgin, so shall thy sons marry thee ; and as the bridegroom rejoiceth over the bride, *so shall thy God* rejoice over thee. — Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."||

Delightful as this theme is, and full of rich interest, regard for your patience commands me to draw to a close ; and I confess my obedience is the more cheerful, for that if what I have said does not carry conviction to your mind and joy to your heart, nothing I can say will. The particular millennium seen by John, Rev. xx., is neither of this world, nor in this world ; but is in the resurrection of the dead ; and so, likewise, is the general millennium, the seventh day of eternal rest, which remains for the holy people in the land of promise, which land God sware unto Abraham to give it forever to *him*, and to his seed, which is Christ. All peo-

* Is. lxx. 25.

‡ Is. lx. 20, 21.

† Rev. xix. 6.

|| Is. lxii. 4—7.

‡ Is. lxx. 19.

ple and ages and nations, from Adam in Eden to this era of Babylon the great, have cherished the gospel, and the hope of this future bliss, not for their posterity, but for *themselves*. Divine revelation has unfolded it to every successive age of mankind, as their own, if they would take hold of it by faith, to be enjoyed hereafter, in the restitution of all things, which are spoken by the mouth of all the holy prophets since the world began. Upon no other theme have they all with united voice spoken in harmonious accents of joyful hope and praise; but upon this they have descanted with untiring repetitions, describing its peace and holiness, its perfect beauty and fertility and thrilling joys, and chief over all its everlasting King of glory, majesty, power, and authority. Of no other than this have *all* the prophets testified; and of this they *have* testified by promises, by visions, by dreams, by types, by allegories, by metaphors, by parables, by many symbols dark and obscure, and by the open gospel, proclaiming, with angel's voice, "Fear God and give glory to him, for the hour of his judgment is come;"* and repeating in plain terms, "that the kingdom of heaven is at hand." Now it suffereth violence, and those who are resolved to have it, take it by force: but not so in the millennium; no force is able to take it, after the Son of man has once risen up and shut to the door. To knock then will be wholly in vain. To call and cry aloud will be of no avail: Depart, (from within, will be heard;) I never knew you. To assault with all Gog's host and Satan's rage will not move one of the pearly gates on its golden hinges, to open for admission to the impenitent, faithless, aspiring soul. Faith alone has the knowledge of the way, and the key of the gate; and faith is a grace peculiar to time; it belongs not to the millennium.

Parallel of Ezekiel's Prophecy with the events of the Millennium.

I should have done, but something is here not to be overlooked, in a subject unfathomable as the mystery of the millennium. No view yet taken of it explicates the doctrine from palpable objections to my limited understanding; however, I cheerfully submit to the holy word in this matter, as in the matter of the divine decrees, and of man's free agency. Great truths are often incapable of being embraced together in the same human view, *being* only seen in opposite positions; but not therefore annihilating, or counteracting one another. Both stand in their infinite proportions suited together perfectly, notwithstanding their contradiction appa-

* Rev. xiv. 7.

rent to our limited powers of vision, which apparent contradiction is owing to our infirmity, and by no means to the want of consistency in divine revelation.

The twentieth chapter of Revelation of all others is least capable of *self-interpretation*; it requires to be illustrated by corresponding prophecies. The previous pages have been directed to this object, especially in the five preceding synchronisms; and with one more effort of this sort I will close; an effort deserving a discourse to itself, instead of a place at the heel of this.

Ezekiel begins his prophecy with an account of the departure of the glory of God from Jerusalem, and he concludes with a promise of the return of that glory in the new dispensation.

The sixteenth chapter descants on Jerusalem's wickedness, punishment, and merciful restoration, together with her elder sister, *Samaria and her daughters*, and her younger sister, *Sodom and her daughters*, which may only be in the new earth. Chapters thirty and thirty-one foretell the utter overthrow of Egypt and Assyria, "Pharaoh and all his multitude." The thirty-second repeats the calamity of Pharaoh, and adds to it, of Ashur, Elam, Meshech, and Tubal, Edom, and the Zidonians by name, and of the princes of the north without name. These are all "slain by the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army, slain by the sword, saith the Lord God."*

Observe here, that Gog is of the land of Magog, and is chief prince of "*Meshech and Tubal*,"† and that "*Pharaoh*" is understood by the wise to be a name of the Dragon, the old serpent, familiar to the prophets.

The thirty-third chapter is addressed to the watchmen of Israel, with denunciations against the land. The thirty-fourth reproves the shepherds of Israel, and promises that the Lord himself will search out of all nations, and gather upon the mountains of Israel his scattered flock. "There shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel; and I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment."‡

* Ezek. xxxii. 30, 31. † Ezek. xxxviii. 2, 3. ‡ Ezek. xxxiv. 14, 15, 16

As these mountains and flocks and mercies belong to the millennium, so do the judgments detailed in chapters xxx., xxxi., xxxii., belong to the introduction of the millennium, and correspond to the overthrow of the beast and false prophet in the harvest of the earth, when all the nations by name are counted to the slaughter and consigned to the pit: "*even Pharaoh and all his army, slain by the sword.*"*

Ezekiel thirty-five begins the subject anew with the destruction of Edom,† which is made a perpetual desolation, never to return.‡ This is the present evil world. Chapter thirty-six is a counter prophecy to the mountains of Israel, promising to them, and to the hills and rivers and valleys, "Ye shall shoot forth your branches, and yield your fruit to my people of Israel; *for they are at hand to come,*" (verse 8,) in the resurrection. "They shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them:" verse 12. O house of Israel, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land:" verse 24. "Then shall *ye* remember *your own* evil ways, and *your* doings that were not good:" verse 31. To this end their recovery must be "life from the dead."

Chapter xxxvii. explains the millennial resurrection literally of "the whole house of Israel," v. 11, which, if it do not include us, "*Our* hope is lost; we are cut for our parts. Therefore prophesy and say unto them: Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—v. 11—15.

The ancient commentators, Sts. Irenæus, Chrysostom, and Jerome understood this of a literal resurrection of the faithful; and if it fails to teach that, no language can teach it: even the resurrection of Jesus might be turned into a figure as easy; for it is written that his grave was opened, and he came forth out of his grave, and lived and returned into his own land. If this proof of the resurrection be taken

* See Rev. xix. 20.

† Edom is taken by the wise to mean the beast of the Apocalypse, as also Pharaoh means the Dragon. Jew and Greek and Roman understand it so, and I take their conclusion without examining the grounds of it, only to show you how remarkably it fits with the details of the millennium.

‡ Ezek. xxxv. 9.

from the Old Testament, every other may, by a similar rule; and the Sadducees may be justified by the law and the prophets, and the Pharisees condemned.

The prophet proceeds to declare the purpose of God, to unite Judah and Ephraim into one nation: "and David, my servant, shall be king over them," v. 24; "their prince forever," v. 25. "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them *for evermore*," v. 28.

This is the eternal state subsequent to the resurrection: for it is both impossible for David to reign on earth again without rising from the dead, and also for any condition of things in this world to continue *forever*; seeing that the true Witness testifies of this heaven and earth that they *shall pass away*, and all things belonging to them are transitory.

After this description of the resurrection of "*the whole house of Israel*," and of their union under David in one everlasting kingdom, which seems to accord and synchronize with the first resurrection,* the prophet proceeds, in chapters xxxviii. and xxxix., to speak of the coming of Gog and all his bands, from Persia, Ethiopia, Libya, or Phut, Gomer, and Togarmah, against the mountains of Israel, "as a cloud to cover the land." The Lord will then appear in his anger, so that all men and things shall shake at his presence, and he will rain upon Gog, "and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brimstone."† The thirty-ninth chapter only carries out the doctrine and particulars of the preceding; leaving the reader in no doubt that this Gog and his destruction are the same which are so similarly described in Rev. xx., and no elsewhere expressly named in the Bible.

Chapter xl. to the end of the prophecy of Ezekiel enters into a particular description of the New Jerusalem, in language suited to the Mosaic dispensation, but manifestly intending that same which the Apocalypse describes coming down out of heaven, in the new creation which God will make, whose waters are waters of life, whose trees are the tree of life, whose inhabitants are the chosen people, whose temple is built of living stones, whose sacrifices are a pure offering of praise on the altar of the heart, whose form is four square, and whose walls are salvation, and her gates praise. "The Lamb is the light thereof;" and "the name of the city from that day shall be, The Lord is there;" IMMANUEL; "the tabernacle of God is with men." "This is the city the patriarchs eyed from afar, while as pilgrims they traced the thorny road; this is the Jerusalem which

* Rev. xx. 4.

† Ezek. xxxviii. 22.

Paul declares is free, which is above, and is the mother of us all."*

The coincidence of these two prophets, Ezekiel and St. John, is remarkable in the description of a dreadful overthrow of the nations, followed by a resurrection of the holy people, against whose mountains Gog, an enemy of a fearful name, comes like a cloud; and deliverance is wrought by fire from heaven, to the destruction of the innumerable host. Then follows the particular description of the holly, heavenly land, and the royal metropolis, named after her King forever, as the bride takes the name of the Bridegroom.

This parallelism of Ezekiel's prophecies and the Apocalypse, and these synchronisms of Daniel, Paul, and John, constitute the materials of Jacob's ladder, "set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it."† The portion which rests on the solid earth, we can feel and handle; but the top is a dizzy height, which angels, not mortals, may climb and comprehend. "Behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac. — I will not leave thee until I have done that which I have spoken to thee of."‡ Heaven is represented with a wall around; and that implies an enemy without. The battlements and gates are of impregnable mould; they look toward the enemies' land. What though he come like a cloud? He comes never again; but he forever perishes, outside of the beloved city. "Awake, awake, stand up, O Jerusalem!" "Fear not, for thou shalt not be put to shame: for thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called."§ "For the Lord will comfort Zion, he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein; thanksgiving and the voice of melody."||

Of the present discourse, this is the sum:—

From the fall of man and of the whole creation under the curse of sin and the dominion of death, until the times of the *anapsysis*, or resuscitation from the presence of the Lord, when he shall send Jesus Christ, who is now preached to us, and shall make all things new in the resurrection of the dead, the Holy Spirit has unceasingly testified of the coming of the great day of the Lord, and of his kingdom, with great

* Gal. iv. 26. Cox's "Second Coming," p. 134.

† Gen. xxviii. 12. John i. 51.

§ Is. li. 17 and liv. 4, 5.

‡ Gen. xxviii. 13, 15.

|| Is. li. 3.

power and glory; when Jesus will not only change these vile bodies like unto his own glorious body; but also these heavens and earth, bestowing on them an atmosphere of blessedness, and a soil of fatness, with a salubrity that knows of no sickness, and a joy which knows of no pang, separation, sighing, or sorrow any more. For this value the fathers, Adam, Abraham, and David, received the promises. They did not dream of having them fulfilled in this land of death, in which they dwelt as sojourners and travellers; but they expected the redemption of the Lord's pledges in the resurrection of the dead, and in the heavenly land of immortal life.

In this light they, together with the prophets, foresaw Christ's day and were glad. In this light the prophets described the New Jerusalem, and the righteous nation, and their everlasting King on the throne of his father David, in his endless kingdom over all God blessed forever. In this explicit manner the holy gospel describes the kingdom of heaven, and the angelic nature of those who are found worthy to attain that world, and the resurrection of the dead, through Jesus our Nobleman that is gone to receive a kingdom and to return. In this manner, and coming in this kingdom, the apostles preached "Jesus and the resurrection," through all the world. In this faith the primitive church for three centuries steadfastly looked for his coming. In this faith Luther and Melancthon and the great reformers of the sixteenth century expected the coming of the Lord, while they grappled in mortal agonies with the gigantic power of the Latin hierarchy. In this manner, and in this kingdom, all our creeds and standards of faith confess the hope of the coming of the Lord Jesus; and all believers daily pray that he will come, and will not tarry: "Thy kingdom come; thy will be done in earth, as it is in heaven." And when the hopes and prayers of all ages of the holy people, from Adam to this day, are answered and fulfilled, then will be the anticipated millennium: "The dispensation of the fulness of times," heaven in earth, when creation will no longer sigh and groan and travail in pain together, as it does now, waiting for the manifestation of the sons of God; but creation itself will attain with us, who have the first fruits of the Spirit, redemption of the body from the bondage of corruption into the glorious liberty of that eternal world, where "they neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."*

* Luke xx. 35.

So long as the clover-seed brings clover, and the barley-corn barley; so long as the acorn brings the oak, and coffee raises coffee; so long as wool grows on the sheep, and cotton springs from seed planted in the ground; so long as the robin's egg hatches a robin, and the hen's egg a chicken; so long as grass grows, bees swarm, waters run, and the breath of man is in his nostrils, the children of Adam will bring, in his likeness, an erring, suffering, dying race, whose brow is doomed to sweat with toil, or to wrinkle with care, and to mingle with dust at last. Religion, common sense, experience, and philosophy, unite to tell us so. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."* This transitory world cannot inherit the promises: a long rest to its troubled waters is contrary to the laws of nature, and to the word of the blessed God. Promises, apparently to the contrary, are to be rightly understood of "the world to come," in the new heavens and earth. In this world, wars, fightings and commotions are to continue, "the sea and the waves roaring, men's hearts failing them for fear," to the very last, so long as summer and winter, seed-time and harvest, succeed each other, and *man is born of woman*: but when man is born of the earth; when the earth brings forth at once, and a nation is born in a day;† when "the earth shall cast out the dead,"‡ and man is born a new creature, in the new creation and restitution of all things, at the coming of the Lord from heaven, who shall change this vile body, and fashion it like unto his glorious body;§ then will Immanuel and heaven, immortality, glory, and joy be in the earth, with Jerusalem new and holy; and the saints will reign on the earth, in "JESUS AND THE RESURRECTION."

This is our millennium. Our faith sees no other, our hope anchors in no other, our heart embraces no other, for ourselves, for faithful Abraham, or for any of his seed, or for any of the seed of Adam.

* 1 Cor. xv. 50.

† Is. lxvi. 8.

‡ Is. xxvi. 19.

§ Phil. iii. 21.

PROCEEDINGS OF THE CONFERENCE

ON THE SECOND COMING OF OUR LORD JESUS
CHRIST, HELD IN BOSTON, MASS., OCTOBER 14,
15, 1840.

THE brethren assembled in the Chardon St. Chapel, Oct. 14, at 10 o'clock A. M. J. V. Himes, the pastor officiating in this Chapel, took the desk, and read the following call of the Conference, with appropriate remarks.

The undersigned, believers in the Second Coming and Kingdom of the Messiah "*at hand*," cordially unite in the call of a general Conference of our brethren of the United States, and elsewhere, who are also looking for the advent near, to meet at Boston, Mass., Wednesday, Oct. 14, 1840, at 10 o'clock A. M., to continue two days, or as long as may then be found best.

The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ in which it will be safe immediately to meet him at the judgment seat.

By so doing, we may accomplish much in the rapid, general, and powerful spread of "the everlasting gospel of the kingdom at hand," that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming.

Having read the call, a chairman *pro tempore* was called for, and Henry D. Ward was chosen. David Millard addressed the Throne of Grace.

The chairman made the following remarks on the object of the meeting:—

MY BRETHREN AND FRIENDS:—We have convened on a great and solemn consideration, the near coming of our Lord in his kingdom. It becomes us to understand, and to let others know, that ours is not a new doctrine. Sound Christians in every age have cherished it; it was the universal faith of the primitive church; it is the plain doctrine of the New Testament. The novelty which seems to characterize our views, takes its color from the errors of a fallen church, and will be entirely removed by the inspection of

the gospel, and of the records of the ages of the martyr-church.

The disciples came unto Jesus, after he had told them of the overthrow of the temple; and they asked him of these things, when they should be, and what should be the sign of his coming, and of the end of the world. He replied to them at large; but of the time *when*, he replied particularly, as follows:—

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days of Noah, they knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be.”* Nevertheless, he taught them especially that the time would be *short*, and added, “Watch, therefore, for ye know not what hour your Lord doth come.”†

In his last discourse with his disciples, recorded in the 14th, 15th, and 16th chapters of John, he warns them of his being about to leave them; and promises them the Comforter; and, moreover, that he would be absent but “*a little while*,” only a short time. In chapter xvi. 16, he says: “A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father? They said, therefore, What is this that he saith, *A little while*? We cannot tell what he saith.”

The same difficulty attends on “some of his disciples” to this day; they do not understand “*the little while*” he spoke of. They cannot conceive how it could embrace a period of eighteen hundred years; and, therefore, they do not know, neither can they tell what that means, “*A little while*.” But that it embraces the whole period from the Lord’s ascension to his second advent, is manifest from the fact, that the Holy Spirit was promised, and is given, to be the guide and comforter of his disciples during that “*little while*.”

The uncertainty of the time is everywhere set forth in the Scriptures, and frequently in the symbol of a thief in the night; and likewise its shortness is insisted upon in many remarkable passages. Among these, I cite that in Heb. x. 37, where the apostle, having in mind their despondency under the protracted delay of the Lord’s coming, exhorts

* Matt. xxiv. 36—40.

† Matt. xxiv. 42.

them to patience, that after they had done the will of God they might receive the promise, and not faint in their hearts, and so fall short of the glory of God; and then he adds, with the most vigorous expression, to assure them both of his coming, and that very soon, these memorable words: "*For yet a little while, and he that shall come will come, and will not tarry;*" he will make no unnecessary delay.

I could cite many passages of the same sort out of the Scriptures, but I content myself with one more, found in Rev. xxii. 20: "He which testifieth these things saith, Surely I come quickly." These are proofs that the Lord taught, in his last communications with his disciples on earth, that he should come again at an unexpected hour, and that quickly; not in the article of natural death, but in the clouds of heaven, and the resurrection of the dead. For "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And his coming is by no means a daily event, or an occasion of national judgment, or any other thing, but this only: "unto them that look for him shall he appear the second time, without sin, unto salvation:"* in the end of the world, to judge the quick and the dead, in his kingdom.

That this was the manner in which the primitive ages of the church understood the Holy Word, is manifest from their records; but before I quote them you may please to hear the high testimony of two imperial Cæsars, to the same truth, from their throne of empire over the known world.

The first of these royal witnesses is Domitian, under whom St. John was banished to "the isle of Patmos for the word of God, and for the testimony of Jesus Christ." Gibbon relates, on the authority of Eusebius and Hegesypus, that the expectation of the Lord's coming in his kingdom, about the end of the first century, was so general, and so confidently entertained, that the report of it came to the ears of the emperor, and troubled him; as the coming of the wise men to Jerusalem at the birth of Christ troubled Herod, and all Jerusalem with him. Domitian had brought before him from Judea some of the royal seed of David, surviving in grandsons of Jude the Lord's brother; and he demanded of them if they were of the family of David. They said it was most true. Then the emperor would know what kind of a kingdom they expected, and when it would be. They replied that it is not a terrestrial kingdom, but celestial, and its time is in the end of this world. The emperor, seeing

* Heb. ix. 28.

their hands were hard, and they were poor laboring men, despised them, and set them at liberty, not regarding the kingdom to come, if he might be allowed to have that which is now here.

The other emperor who is witness for our doctrine, is the nephew of Constantine the Great. His name is Julian, called the Apostate; because he was educated a Christian, and when he came to the throne, he disowned the faith, and restored the worship of the vain gods of the heathen. The Christians of that day, A. D. 360, feared lest he would turn to persecute them again; but in a letter preserved by Baronius, Julian assured one that he would not molest the Christians generally; but there are some, he said, who have made themselves rich on the plunder of the Valentinians, whose wealth he should distribute among his soldiers, that these believers might go lighter on their way to the kingdom of heaven, *which even now they expect*. Thus the apostate emperor taunted the believers of his age for their folly in continuing, even to that time, to look for the coming and kingdom of the Lord proclaimed in the gospel; and he mocked them for entertaining the hope of the Lord's coming in his kingdom, which continued to distinguish the church in the fourth century.

From this testimony of crowned heads, and enemies of our faith, I turn to the witness of the early and eminent christian martyrs, to prove the same thing out of their meek lips, to wit: that they verily understood the gospel to be glad tidings of the near coming of our Lord in his kingdom, and in the end of this world, even as we believe at this day.

St. Clement of Rome, whose name is held in the highest respect among the Christians of antiquity, and who is counted a saint in the Catholic church, and by whose name our Episcopal brethren call one of their churches in New York, flourished A. D. 95; and about that time wrote two letters to the church of Corinth, in the name and behalf of the presbyters and brethren of the church of Rome. In the first of these letters, Clement speaks of the coming and kingdom of our Lord on this wise:—"Let that be far from us which is written: miserable are the double-minded,* and those who are doubtful in their hearts; who say, These things have we heard, and our fathers have told us these things; but, behold, we are grown old, and none of them has happened unto us.† O ye fools! consider the trees; take the vine for example: first it sheds its leaves, then it puts forth

* James i. 5.

† 2 Pet. iii. 4.

buds, after that it spreads its leaves, then its flowers, then come the sour grapes, and after them follows the ripe fruit. You see how in a little time the fruit of the trees comes to maturity. Of a truth, yet a little while, and his will shall be accomplished suddenly, the Holy Scripture itself bearing witness that he shall quickly come, and not tarry;* and the Lord shall suddenly come to his temple, even the Holy ONE whom ye look for."†—Clem. 1 Cor. xi. 11.

The texts embodied in these words prove, that St. Clement entertained the same conceptions of divine truth, in which we are assembled together this day.

Ignatius, bishop of Antioch, an illustrious martyr of the year A. D. 107, in a letter written at an advanced age, while he was waiting to be offered to the lions, said to Polycarp, "We ought to endure all things for God's sake, that he may bear with us. Be every day better than other: consider the times, and expect him who is above all time, eternal, invisible, though for our sakes made visible."‡ The injunction to "*consider the times, and to expect*" the coming of the Lord, was not more suitable A. D. 107, than it is in this day; and in accordance with its counsel we have come together to consider the times, expecting the approach of our Lord.

Justin Martyr, in his second apology to the emperor, Antoninus Pius, A. D. 150, section 7, says, "Wherefore God delays also to make the overthrow and dissolution of all the world, that wicked angels, demons, and men should survive no longer, only on account of the seed of Christians;—since unless it were so,—the fire of judgment falling, would dissolve all things," &c. Thus we find this eminent martyr looking for the end of the world, and for the judgment day.

A. D. 192, Clement of Alexandria, in his address to the heathen, says, "Therefore, Jesus cries aloud, personally urging us, *because the kingdom of heaven is at hand*; he converts men by means of fear." In the same fear, sinners become converts at this day; and we assemble together in the same view of the kingdom at hand which Clement urged upon the people of his age.

A. D. 250, St. Cyprian, bishop of Carthage, a martyr, and one of the most distinguished fathers, in commenting on the Lord's prayer, *thy kingdom come*, says, among other things, "We pray for the coming of that our kingdom, which has been promised to us by God, and was gained by the blood and passion of Christ. The kingdom of God, dear brethren,

* Heb. x. 37.

† Mal. iii. 1.

‡ Ig. to Pol. 1. 15.

may stand for Christ himself, whom we daily wish to come, and for whose advent we pray, that it may be quickly manifested to us." In the same spirit and hope we assemble here, praying for, and believing near, the glorious advent of our Lord in his heavenly kingdom, as St. Cyprian did, A. D. 250.

A. D. 350, St. Cyril, bishop of Jerusalem, on the apostle's creed, says, "Our Lord Jesus Christ then comes from heaven, and he comes with glory at the end of this world, in the last day. For this world shall have an end; and this created world shall be made anew; but as to the time, let no one be curious. And venture not thou to declare when these things shall be; nor, on the other hand, abandon thyself to slumber. For he saith, '*Watch, for in such an hour as ye think not the Son of man cometh.*' But seeing that it behoved us to know the signs of the end, and whereas we are looking for Christ, therefore, that we may not be deceived and perish," &c. Precisely in the same sense with the eminent St. Cyril, of Jerusalem, we convene here this day, "*seeing it behoves us to know the signs of the end,* and whereas we" also are looking for the Lord's appearing.

This Cyril was of the age of Julian the Apostate, who reviled Christians with, even to that time, expecting the King to come in his heavenly kingdom; which plainly Cyril deserved, and St. Chrysostom, and St. Jerome, and the multitude of later saints; but few Christians, however, would merit this reproach of the apostate, were he to cast it at them on the stage of life now.

We come here, my brethren and friends, to revive this apostolic doctrine, and to renew the faith of the gospel after the image of primitive Christianity.

We assemble here to awaken our own sympathies, together with the slumbering faculties of our fellow-Christians, to the doctrine of the Lord's coming, as it was held by the great reformers of the sixteenth century: not to contend with opposers, not to dispute among ourselves, not to raise the banner of a new sect; but out of every sect to come into the unity of the faith as it is in Jesus, with charity toward all, ourselves in the exercise of christian liberty, and not afraid of obloquy for the sake of our coming Lord.

One word from JOHN MILTON, author of *Paradise Lost*, and of *Paradise Regained*; a name not to be despised by the men of this age, though he entered fully into the doctrine of the Lord's coming, as we do at this day. In a prayer for England, he calls on the Lord, and concludes with saying, "*When thou, the eternal and shortly expected King, shalt open the clouds, to judge the several kingdoms of the*

world, and —— shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth." * * *

I have brought these things to your notice, that we may be able to meet at the very door all charges of "*new light*," and novelty, which unlearned men are sometimes ready to cast upon the faith and practices of the primitive church, the reformers, and many of the most renowned of the clergy and laity of England, and of our own country.

The Conference sung the following hymn:—

"From whence doth this union arise,
That haired is conquered by love?
It fastens our souls in such ties
That nature and time can't remove.

It cannot in Eden be found,
Nor yet in the paradise lost;
It grows on Emmanuel's ground,
And Jesus' dear blood it did cost.

My friends are so dear unto me,
Our hearts are united in love;
Where Jesus is gone we shall be,
In yonder blest mansions above.

O why then so loath to depart,
Since we shall ere long meet again?
Engraved on Emmanuel's heart,
At distance we cannot remain.

And when we shall see that bright day,
United with angels above,
No longer confined to our clay,
O'erwhelmed in the ocean of love,

O then with our Jesus we'll reign,
And all his bright glory shall see,
And sing hallelujah, amen,
Amen, even so let it be."

A committee of nominations was appointed, to report in the afternoon.

Josiah Litch, of Eastham, occupied the remainder of the morning, enlisting the attention of the Conference to an elaborate discourse on Christ's coming in glory.

Wednesday, Oct. 14, P. M.

The brethren engaged in singing, prayer, and social conference, until three o'clock, when the chairman took his seat, and the committee appointed in the morning made report, and accordingly the following appointments were made, viz:

HENRY DANA WARD, *Chairman.*

DAVID MILLARD, **JOSIAH SEAVEY**, **J. LORD**, **R. W. REED**,
Assistants.

HENRY JONES, P. R. RUSSELL, *Secretaries.*

Committee of Arrangements. J. V. HIMES, J. LITCH, JOSEPH BATES, CHARLES F. STEVENS, STEPHEN GOODHUE.

Committee of Finance and the Roll. DANIEL MERRILL, WM. CLARK, CALVIN FRENCH, NATHANIEL BILLINGS.

J. V. Himes read a letter from Bro. Miller's son, Low Hampton, Washington Co., N. Y., stating the illness of his father, which deprived the Conference of much anticipated satisfaction in his presence.

The chairman then delivered a discourse on the history of the doctrine of the millenium, showing, from records of antiquity, the progress of the doctrine, and its changes, from its origin to this day; and also its incompatibility with the faith once delivered to the apostles and saints.

Wednesday Evening, Oct. 14.

Conference opened with singing and prayer, and mutual exhortation. Henry Jones presented some extracts and remarks on the Confessions of Faith and the Standards of the churches, relating to the second coming of Christ, &c., sustaining the sentiment of Mr. Ward's discourse on the millenium.

Extracts from various Church Creeds, and Remarks, communicated by Henry Jones.

REFORMED DUTCH CHURCH.

"*Article 37—Judgment.* Finally, we believe, according to the word of God, when the time appointed by the Lord, (which is unknown to all creatures,) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven corporally and visibly as he ascended, with great glory and majesty. * * * Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus, our Lord. Even so, come, Lord Jesus. Rev. xxii. 20."*

If, indeed, as this church here publicly declare, they look for or "expect *that great day*" of Christ's coming, &c., with a most ardent desire, then "fully" to "enjoy the promises of God," surely they "are looking out for it *at hand*, rather than more ardently desiring its being a thousand years off."

PRESBYTERIAN AND CONGREGATIONAL CHURCHES.

"*Question.* Wherein doth Christ's exaltation consist?"

"*Answer.* Christ's exaltation consisteth in his rising again from the dead on the third day; his ascending up into heaven; sitting on the right hand of God the Father, and in his coming to judge the world at the last day. * * *

"*Question.* What do we pray for in the second petition? [of the Lord's prayer.]

"*Answer.* In the second petition, which is "*thy kingdom come*," we pray that Satan's kingdom may be destroyed, [utterly, at Christ's coming] that the king-

* R. D. Church Psalms and Confessions.

dom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened."*

In these questions and answers, found also in the "Westminster Assembly's Catechism," which has long been a doctrinal platform of the Presbyterian and Congregational churches, they virtually deny the now popular doctrine of Christ's coming again to reign spiritually, or to have part of his "exaltation" in a millenium of this world, before his coming "in his kingdom to judge the world at the last day." If then, as they further say, we should pray, and pray in faith, that these great events of "the kingdom of glory" at the judgment of "the last day" "may be hastened;" we cannot, of course, desire, nor pray in faith for their being delayed, so long as to give time for a temporal millenium first. And though they have refrained, and very justly too, in my own view, from fixing a time, I cannot but cordially harmonize with them in their published faith on this subject, with my most earnest and daily prayers that all those things, with the very "kingdom of glory, may be hastened."

EPISCOPAL CHURCH.

"Article 4. Christ did truly rise from death — he ascended into heaven, and there sitteth until he return to judge all men at the last day."†

THE APOSTLE'S CREED.

"He [Christ] ascended into heaven and sitteth on the right hand of God the Father; from thence he shall come to judge the quick and the dead."†

NICEAN CREED.—COMPOSED A. D. 325.

"He [Christ] ascended into heaven and sitteth on the right hand of God And he shall come again with glory to judge both the quick and the dead, whose kingdom [then coming] shall have no end."†

METHODIST EPISCOPAL CHURCH.

"Article 3. Christ did truly rise from the dead,—he ascended into heaven, and there sitteth until he return to judge the world at the last day."†

Without fixing a time, the Episcopal and Methodist churches here, also, seem expressly and purposely to exclude from their public faith the now common notion of Christ's "invisible appearing," as it has been called, to reign spiritually during a millenium of this world, and previous to the resurrection. For, surely, they can mean no less by affirming as they do, distinctly and positively, that, having "ascended into heaven," he "there *sitteth*, until he return to judge all men," or "to judge the world at the last day." Though at this much later period of time, in the fulfilment of the prophetic signs of the day at hand, our conviction of

* Presbyterian Church Confessions.

† Church Prayer Book.

† Discipline Meth. E. Church.

its special nearness should be deeper than had we lived in their day. Surely, their phraseology is right still, and will continue to harmonize with the doctrine of Christ, John, and others of the holy writers, that "*the kingdom of heaven is at hand*," until, as the lightning from heaven, this very kingdom shall come.

So far as I can yet learn, this flattering and secular doctrine, if it may be so called, is so altogether modern, that there is no denomination of Christians nor individual church which has published it to the world as an article of their creed. Should any individual of the congregation know of one instance to the contrary, they are requested to report accordingly to this Conference before its close. And yet, it is supposed to be a fact, from the most diligent researches, that in case of the several evangelical denominations who have adopted a uniform creed for their whole sect, as in case of the above, they have also condemned or excluded the doctrine of a mere spiritual coming and reigning of Christ himself, before his actually coming, "*with power and great glory*," "to judge the world at the last day." And after all these long standing and yet abiding public professions of disbelief in a millenium of Christ's invisible reign in this present evil world, the darkness on this subject is now so great, by reason of the false prophet and otherwise, that there are supposed to be multitudes of the watchmen of the denominations making these very professions, who, after all, are so sanguine in the opposite faith, that is, of a millenium in *this* world, before Christ's real return with his kingdom, that they seemingly dare not admit to their pulpits this blessed doctrine of their own creeds, that Christ's second or next coming is at hand, with a kingdom and millenium to be glorious and everlasting, and the sure portion of all them "*that love his appearing*."

J. Litch followed with an able discourse on the Chronology of Prophecy.

The exercises of the evening concluded with reading the Circular Address, by Henry Jones, which will be found in the conclusion of the proceedings.

Thursday, Oct. 15, A. M.

Conference opened with religious exercises.

A *Committee of Foreign Correspondence* was chosen, consisting of J. V. HIMES, W. M. MILLER, H. D. WARD, J. LITCH, HENRY JONES.

And a *Committee of Publication*, consisting of H. D. WARD, J. V. HIMES, W. M. CLARK.

After which, Henry Jones delivered a studied discourse on the restoration of Israel; showing it to be the restoration of God's believing Israel to the "New Jerusalem."

Thursday, Oct. 15, P. M.

Opened with prayers and mutual exhortation. The Conference heard from different members very interesting reports of the introduction and progress of the doctrine of the kingdom of heaven at hand in the various places of their abode. Among them were Russell of Springfield, Litch of Eastham, Millard of Fairhaven, Lincoln of Portland, Me., and Reed of Strafford, Vt. After which, the communion of the Lord's Supper was administered by Messrs. Russell and Litch to some two hundred or more communicants of different evangelical denominations, many of whom were from remote distances. During, and after, this service, interesting remarks were continued by a number of the friends of the cause. And such a time of remembering the Lord's death till he come, among his scattered and divided people, has hardly taken place since the "*falling away first*" took place.

Thursday Evening, Oct. 15.

J. V. Himes presented the discourses which WM. MILLER had prepared for this Conference, and now had forwarded; one on the Chronology of Prophecy, the other on the Judgment. The latter was read by Bro. H., and listened to with deep interest and profound attention.

RECOMMENDATION OF THE "SIGNS OF THE TIMES."

Resolved, That we heartily approve of the establishment of the paper in Boston, Mass., called "THE SIGNS OF THE TIMES," edited by Joshua V. Himes, for the dissemination of light on the subject of the near approach of the glorious kingdom of our Lord and Savior Jesus Christ; and we believe it calculated to do immense good to the souls of men, by leading them to a more diligent study of the Holy Scriptures, and awakening in them a more earnest desire and effort to be prepared for the great and glorious event.

Resolved, That we earnestly recommend that all our friends, believers in the kingdom near, exert themselves to increase its circulation, by obtaining subscribers among their acquaintances, and thus assist in extending the knowledge of the coming of the Lord, and leading men to a preparation to meet him.

"THE LITERALIST," a republication of sound treatises by eminent divines of England, on the doctrine of the Second Advent, now issuing from the press of Orrin Rogers, Philadelphia, Pa., we regard as a valuable auxiliary to the study of the prophets; and we cordially recommend it to the patronage of the christian public.

ANOTHER CONFERENCE.

Resolved, That our Committee of Correspondence be authorized to call another General Conference, as soon, and at such place, as they may deem expedient.

J. V. Himes proposed raising FIVE HUNDRED DOLLARS to publish the Acts of the Conference, which, being advocated in an animated address from him, and also from J. Litch, was sustained by the addresses of several others, and by the spirit and contributions of the Conference.

The Conference now sung the following hymn :—

"When thou, my righteous Judge, shalt come
To call thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?

I love to meet among them now,
Before thy gracious throne to bow,
Though weakest of them all;
But can I bear the piercing thought,
To have my worthless name left out,
When thou for them shalt call?

Prevent, prevent it, by thy grace!
Be thou, dear Lord, my hiding place,
In that expected day;
Thy pard'ning voice O let me hear,
To still each unbelieving fear,
Nor let me fall, I pray.

Let me among thy saints be found,
Whene'er th' Archangel's trump shall sound,
To see thy smiling face;
Then loud, through all the crowd, I'll sing,
While heaven's resounding mansions ring
With shouts of boundless grace."

And closed with the Benediction.

CIRCULAR.

THE ADDRESS OF THE CONFERENCE ON THE SECOND ADVENT OF THE LORD, CONVENED AT BOSTON, MASS., OCTOBER 14, 1840.

THE first General Conference on the second coming of our Lord Jesus Christ, unto "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

BELOVED BRETHREN:—The Lord Jesus, in his last discourses with the disciples, abundantly testified, that he will come again, in "a little while," for their salvation; and for the execution of righteous judgment upon the quick and dead, in the glory of his heavenly dominion. He began his public ministry on the earth by proclaiming this holy gospel of his kingdom, that men should repent and turn to God, because "the kingdom of heaven is at hand." For this he taught his disciples daily to pray, saying, "thy kingdom come, thy will be done *in earth*, as it is in heaven." And as a memorial of his death, a symbol of his resurrection, and a pledge of his shortly returning in that promised kingdom, he instituted the Sacrament of his Supper, and enjoined its observance, *till he comes*. And he foretold signs of his return, which coming to pass before our eyes, we feel constrained, with holy fear and humble joy, to remember his gracious words: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

It is written for our admonition, on whom the end of the world is come, that "when he shall have accomplished to scatter the power of the holy people, all these things shall be accomplished."* We see that power *scattered* beyond all precedent, in the strife of parties in Christendom; and in the efforts made to rally the world around the banner of various denominations in Zion, for the hope of a thousand years' triumph before the Lord's appearing, rather than to awaken all nations with the gospel trumpet, to expect the coming King, and to gather themselves around the banner of Jesus and the resurrection, "for the day of the Lord cometh, for it is nigh at hand."

The primitive church was a victorious host: it went forth from Jerusalem conquering and to conquer. The nations were subdued before it: enemies were converted by the *patience* and *hope* of their christian victims; which patience waited for the coming of the Lord, and which hope took hold on heaven, not on a temporal millenium. All the ages,

* Dan. xii. 7.

from the day of Pentecost's illumination to the extinction of the imperial power in Rome, confessed the faith, once for all, delivered to the saints, that Christ's kingdom is at hand, not of this world, but of "the celestial world" to come. When the apostasy had corrupted the body of the church, and the glory had departed from Israel, the calamity of the holy people was manifest in their indifference toward the deferred hope of the Lord's coming, and in their lively worship of departed spirits, relics of saints, and graven images.

The darkness which overcast the horizon of Christendom after this has procured, for a long period, the name of "the dark ages." The eye of faith was feebly directed to the Lord's near coming, and the church was given "over to believe the lie" that the blessed God had given the dominion of this world to the administration of one bishop. And in that same day in which the intrepid reformers encountered the Latin hierarchy, and threw off the papal yoke, they revived the fainting hope of the Lord's appearing for the overthrow of anti-christ, and the dispensation of the final judgment.

Whether the reformers were right or not, in this view of the Lord's doctrine, they girded their loins, they fought the battle, and they won the victory of the reformation; and, right or not, in this view of the Lord's doctrine, they accorded exactly with the faith of the ancient church; and in this view they laid the foundations of the creeds and standards, and confessions of faith, of every Protestant denomination; so that on them no man can build the hope of a kingdom for Christ, or his people, in this world; and as they were right in this view of the Lord's doctrine, and the ancient church was right in the same view, the great majority of their nominal followers are wrong; for now the church of the reformation, also, has forsaken her *first* love, and holds the doctrine of the kingdom in *this* world,—a doctrine never admitted at all in the ancient church, nor in the churches of the reformation until within the last century.

Our object in assembling at this time, our object in addressing you, and our object in other efforts, separate and combined, on the subject of "the kingdom of heaven at hand," is to revive and restore this ancient faith, to renew the ancient landmarks, to "stand in the ways, and see and ask for the old paths, where is the good way" in which our fathers walked and the martyrs "found rest for their souls." We have no purpose to distract the churches with any new inventions, or to get to ourselves a name by starting another sect among the followers of the Lamb. We neither condemn, nor rudely assail, others of a faith different from our

own, nor dictate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions like Christians, with the reasons for entertaining them which have persuaded us to understand the word and promises, the prophecies and the gospel, of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers, have unanimously done, in the faith and hope that the Lord will "come quickly," "in his glory," to fulfil all his promises in the resurrection of the dead.

As believers in this glorious and yet "terrible day of the Lord" "at hand," it does not become us to judge, censure, or condemn others who see not as we do in regard to this subject, nor to show our zeal for the faith by personally denouncing scoffers and gainsayers. We desire to be humble before the Lord, to defer all judgment to that tribunal, before which we ourselves must shortly stand; and mindful of his goodness who rescued us from the snare of delusion, in which we were taken once in common with the rest of our brethren, we would be charitable toward all; and especially patient with opposers and revilers, who substitute abuse for argument, and pervert our opinions before they venture to try them by the law and the testimony. We seek not the honor of this world, nor do we fear its frown; but in the meek and quiet spirit of the gospel, we would walk in all the ordinances of our respective churches blameless, and exhibit in the purity of our lives the holiness and power of the doctrine we profess, in the hope of the appearing of our Lord in his heavenly kingdom.

Though in some of the less important views of this momentous subject we are not ourselves agreed, particularly in regard to fixing the year of Christ's second advent, yet we are unanimously agreed and established in this all-absorbing point, that the coming of the Lord to judge the world is now specially "nigh at hand."

We are also agreed and firmly persuaded, that the popular theory of a thousand years, or more, of the spiritual and invisible reign of Christ "*in this present evil world*," where death reigns unto the coming of the Lord in his glory, is altogether unscriptural, and naturally tending to comfort sinners in their evil ways, and to dishearten the faithful; inasmuch as it takes away heavenly and eternal promises from the latter, only to convert them to the temporal use of the former, should they live, as they hope, to witness and enjoy millennial bliss in the conversion of themselves, and of this world.

We are also agreed, that at the very commencement of the millenium the Lord will come in the glory of his Father, and all the saints with him, and that the sinners then remaining alive and ungodly will be slain by the sword of the Lord, or "taken" and "cast alive, with the beast and the false prophet, into a lake of fire burning with brimstone,"* instead of being all converted to the obedience of the gospel.

Again, we are agreed and harmonize with the published creed of the Episcopal, Dutch Reformed, Presbyterian, and Methodist churches, together with the Cambridge Platform of the Congregational church, and the Lutheran and the Roman Catholic churches, in maintaining that Christ's second and only coming now will be "to judge the world at the last day."

The popular creed, that he is coming to reign invisibly and spiritually in this world, first, at least, a thousand years, is so modern that it has never gained admission into the public creed or confession of any denomination in Christendom; on the contrary, the Lutheran confession of Augsburg, and the English confession and articles of faith, published A. D. 1552, under the hand of the eminent divines who were martyred in the reign of Queen Mary, publicly brand the doctrine of a kingdom for the pious in this world, prior to the resurrection, as "a Judaizing notion," and they explicitly "condemn those who circulate it." * * *

We do not "*condemn those who circulate the Judaizing notion*;" it is the eminent reformers of Germany and England, who have done it three centuries ago, in times that tried the souls of men, and purified the faith of the churches. We condemn no man; nor yet is it reasonable that we should be condemned for calling the attention of the churches to one of the first principles of the oracles of God, and the attention of the children, our brethren, to the wise counsel and severe reproof of our fathers, the great reformers.

We are not of those who sow discord among brethren, who withdraw from the fellowship of the churches, who rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in his word, whereof we are glad, and in view of which we rejoice with trembling. We reverently bless his name, and we offer these things, with the right hand of our christian fellowship and union, to all disciples of our common Lord, of every sect and denomination, praying them, by the love of the cru-

* Rev. xix. 11—20.

cified Jesus, to regard "the promise of his coming," and to cultivate "the love of his appearing," and to sanctify themselves in view of his approaching with power and great glory; although they conscientiously differ from us in minor points of faith, or reject some of the peculiarities which exist in individuals of this Conference.

We do not seek to excite the prejudices of our fellow-men, or to join with those who mock at sin, or who scoff at the word of promise of the great Jehovah, or who lightly esteem the offices and ordinances of the church, or who empty of their power the threatenings of the holy law, or who count the blood of atonement a useless thing, or who refuse to worship and honor the Son of God, even as they honor the Father; nor do we refuse any of these, or others of divers faith, whether Roman or Protestant, who receive and heartily embrace the doctrine of the Lord's coming in his kingdom: for reason and experience unite to teach, in the words of the apostle, that "every man's work shall be made manifest; for the day shall declare it;" and the vivid apprehension of its approach tries and consumes the wood, and hay, and stubble, among our opinions, and we all become, by gentle necessity, the lambs of one flock, and are led into one fold, under the hand of the chief Shepherd and Bishop of souls.

We appeal to the sectarian standards, to history, and to the primitive churches before "the falling away;" but we rely mainly on the holy oracles of divine revelation for the support of our views, convinced that the Old Testament alone also is able to make us wise through faith unto salvation. We deeply feel that the success of the gospel of the kingdom at hand depends on our faithful use of the Scriptures of the Old and New Testaments; and that the secular interpretation of the Old Testament is fearfully heretical which considers it as being silent on the subject of Christ's coming to judgment, to raise the dead, and to dispense everlasting rewards.

The Bible is its own interpreter, independent of human commentaries; spiritual things are compared with spiritual; and the Old Testament is paraphrased in the New.

A common error is, to interpret a large proportion of the spiritual and everlasting things of the Old Testament, together with the words "everlasting" and "forever" when joined with divine promises and threatenings, as though they were limited to scenes and events of a secular and temporal nature; which is an error against the holiness and truth of God, annihilating to the power of his word, and dangerous to the souls of men. The Most High in his word always speaks of infinite and everlasting things *literally*,

and should by such terms be taken to mean everlasting things, and not something of infinitely less importance than what the words clearly imply.

In fine, we purpose not to confer with flesh and blood in the promulgation of the gospel of Jesus Christ, coming in his kingdom, but watching thereunto with all prayer and supplication, we desire to persuade men to repent and be converted, that the body of the elect may be accomplished, and the Lord may hasten his coming. Such are the surpassing riches of his grace, that sinful men are permitted to "*love his appearing,*" and to "*look for*" it with this confidence, that when he "*shall appear, then shall ye also appear with him in glory,*" "*fashioned like unto his glorious body.*" The heart of the humble believer is drawn out to meet the coming of our Lord with holy joy, and fruits of benevolence and love, as the bosom which feels the love of a mortal beats with lively emotion and active exertion, in hopes of the loved one's speedy return.

Dear Brethren, inasmuch as we "know neither the day nor the hour wherein the Son of man cometh," shall we not one and all "give the more earnest heed to the things which we have heard, lest at any time we should let them slip," and that day come upon us unawares? We cannot be ourselves prepared too well, or too soon, to meet the Lord at his coming, and to stand, with the assembled universe, before his awful bar; "knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ; but he that doeth wrong, shall receive for the wrong which he has done; and there is no respect of persons." Millions of our fellow-mortals slumber over these tremendous considerations, because they regard them as not very near; and millions of professors say openly, by their lives, and by their lips, "peace and safety," which is a sure index of the apostle, pointing to the very time in which, "then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."

Let us, then, ourselves, "*no longer sleep, as do others, but let us watch and be sober; let us cast off the works of darkness, and let us put on this armor of light, for*" most surely now "*the night is far spent, and the day is at hand.*"

"*The grace of our Lord Jesus Christ be with you all.*"

HENRY DANA WARD, *Chairman.*

HENRY JONES, }
P. R. RUSSELL, } *Secretaries.*

LECTURE

ON

"THE KINGDOM OF GOD" TO "COME" "ON EARTH"

BY HENRY JONES,

*Delivered before the Second Advent Convention, at the Broadway Tabernacle
New York, Oct. 26th and 27th, 1841.*

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—DAN. ii. 44.

Nothing is more important to be well understood in the sure word of prophecy than the things of God's kingdom; yet it is a melancholy fact, that the subject is now involved in much darkness, even among the masters in Israel, as appears from their present multiplied conflicting opinions concerning it. By many, it is understood that the "*kingdom of God*" to be "*set up*," as mentioned in our text, has already *been* set up—that it is standing now on earth; while some consider it to be the Gospel dispensation, or the Christian church set up, or both; or the Spirit of Christ reigning in the heart of his saints; or that these several explanations should be given it in its various connexions. The present number of persons is also great, who look for the more full *setting up* of this kingdom of God on earth, in the yet much more abundant *spiritual* reign of Christ in the *hearts* of all nations during the period of at least a thousand years, or millennium, *before* his coming personally to judge the nations at his bar. According to these explanations of the prophecies of Christ's kingdom, we have often heard of his "*spiritual* coming"—his "*spiritual* kingdom," and his "*spiritual* reign." But as none of these explanations of the kingdom are to be found in the sacred writings, none of them will now be admitted as correct, while

THE POSITION

To be maintained is rather, that the "kingdom" to be "set up," as foretold in the text and other prophecies, is the "everlasting

kingdom" "of God," which is yet to come with Christ from heaven, to the earth, at the resurrection of the dead and judgment of the great day.

This appears to be the only way of calling the things of God's kingdom by their right Scripture names, and the only way of literally understanding these foretold, infinite, and everlasting realities. This naturally explains the kingdom of God, as meaning literally "*the kingdom of God*," and as composed of a personal and present King at the head of the kingdom, which kingdom is made up of all the real *subjects* of the kingdom of God, composed of glorified spirits and angels who are also personally present with the King in his kingdom. Thus it is with a human kingdom. And indeed, nothing can constitute a human kingdom short of a king and his subjects together with him in his kingdom.

The position already laid down is now to be established,

- I. *By the prophecies of Daniel, parallel to the text,*
- II. *By the similar prophecies of Christ,*
- III. *By the parallel prophecies of the apostles—and,*
- IV. *By the same prophecies of the Revelation.*

I. the position is to be established by the prophecies of DANIEL, parallel to the text.

Our text from Daniel, it will be recollected, is given in explanation of the "*image*" seen by Nebuchadnezzar in his dream; which image is represented as composed of "*gold*"—"silver"—"*brass*," and "*iron*," having its feet of "*iron and clay*." The "*gold*," "*silver*," "*brass*," "*iron*, and *clay*," are explained by Daniel previous to the text, as representing a succession of "*kingdoms*," or "*kings*," reigning one after another over the whole earth, and thus to continue until the "*stone cut of the mountain without hands*," shall fall upon them and break them all in "*pieces together*." Although various interpretations are now given to this prophecy, by different individuals, it is difficult to explain it by "*the first principles of the oracles of God*," except we understand it as representing and describing the wicked governments of this world, with Satan its god and king at their head, from age to age, combined and arrayed against the government of "*the God of heaven*" and his people, and thus to continue from Daniel's time to "*the end of the world*." This, of course, would resemble the manner of a succession of human kings to reign over a human kingdom from period to period, till being vanquished and brought to an end by another human kingdom, able thus to conquer and put it down. And thus it certainly is now, with the governments of this world, combined and arrayed against the government of God; and thus they will continue hostilities against the saints, as the Scriptures assure us, until Christ shall vanquish them and "*put*" them "*all under his feet*," in his promised coming again with his "*ever-*

lasting kingdom" "to judgment." Now also, according to the prophecies, the anti-Christian governments, as "*principalities*" and "*powers*," and "*rulers of the darkness of this world*,"* with Satan their true king at its head, are making "*war with the saints*" and overcoming "*them*,"† and thus he has been doing from age to age, and thus he will continue to do, "*until the Ancient of days*" shall come, and "*judgment*" shall be "*given to the people of the saints of the Most High, and the time*" shall come "*that the saints*" shall possess "*the kingdom*."‡ Then, of course, all these dark powers will be finally conquered and "*put*" "*under*" Christ's "*feet*,"§ or, as foretold in the text, they will be broken "*in pieces*" and consumed.

"*The stone cut out of the mountain*," which is to accomplish this great work, and to become "*a great mountain*" to fill "*the whole earth*,"|| is very naturally understood to represent Christ in his second coming, with his "*everlasting kingdom*" from heaven "*to judgment*," when, most surely, all the combined powers of earth and hell as kings and kingdoms of wickedness will be destroyed "*together*;" when, also, there is to be a "*new earth*" and "*new heavens*," and when Christ and his perfected kingdom will be the "*everlasting kingdom of God*," to "*fill the whole earth*," (renewed,) and to "*stand for ever*," as in the text. And most surely no event of mere human kings or kingdoms has ever thus literally fulfilled this prophecy, or ever can do it, till literally and actually "*the God of heaven*," or Christ, shall come with his glorious kingdom from heaven to earth, when suddenly as in a twinkling he will accomplish the whole "*together*."

Although Christ has a people now on earth who are indeed "*the children of the kingdom*," and "*the good seed*" thereof, long ago sown in the field,¶ as "*a grain of mustard-seed*," yet to become "*the greatest among herbs*," and even "*a tree*," for the lodgment of "*the fowls of heaven*," they are as yet, of course, only "*the good seed*," and "*children of the kingdom*," which kingdom is finally to be perfected and set up on earth, with the actual coming of the great King from heaven, with his saints and angels, being previously more perfected parts of the kingdom, then to be finished and "*set up*." In seeing that no such kingdom of God has yet been "*set up*" on the earth, we need to recollect that the same prophecy shows rather, that the opposite kingdom now governs, and is to prevail over the whole earth, "*wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven*,"** "*till the Ancient of days*," or "*Son of man*," shall come "*in his kingdom*."††

* Eph. vi. 12.

† Dan. vii. 21, 22; Rev. xiii. 7; xvii. 14. ‡ Dan. vii. 22.

§ 1 Cor. xv. 24, 25.

|| Dan. ii. 34, 35. ¶ Matt. xiii. 37, 38.

** Dan. ii. 38.

†† Dan. vii. 22; Matt. xvi. 28; xxiv. 30, 31.

In further perceiving this kingdom as not yet set up, it should be noticed that its opposite is not yet *consumed*, nor broken "*to pieces*," because apparently it was never stronger and more combined than now, and never had a greater number of subjects clothed with flesh and blood, and more rapidly increasing as to earthly power than at this period. It is also foretold of them, or of the wicked, that they will continue to "*do wickedly*," and to "*wax worse and worse*," as in the "*violence*" of the antediluvians, till Christ's final coming with his kingdom,* when they are all to be broken "*to pieces together*," and *consumed*. This sudden destruction of God's enemies "*together*," or all at once, instead of its being done gradually, shows it as being an event of Christ's coming with his kingdom to judgment, rather than as a long continued preparatory work for that event, as some suppose. It is true that all the necessary preparatory events for the great day are now taking place gradually, or one after another; but this is very different from the foretold setting up of this kingdom of God, which is to *break "in pieces together"* all the dark kingdoms of opposition, which are then to be *carried "away"* as "*chaff*" before "*the wind*," when "*no place*" shall be "*found for them*," and when Christ and his kingdom, or the stone cut out of the mountain, shall become "*a great mountain*" to fill "*the whole earth*."†

This sudden destruction of "*the kingdoms of this world*" by "*the God of heaven*," when coming to "*set up*" his "*kingdom*," harmonizes with other prophecies and descriptions of the same thing, which represent its being done *suddenly*,‡ *swiftly*,§ "*as a thief in the night*,"|| "*as the lightning*,"¶ "*in a moment*," in "*a twinkling*," &c.** This understanding of the kingdom to be "*set up*," leaves it plain and easy to be understood, even by the weakest and most unlearned of the saints who are indeed submissive to the teachings of God's Spirit, and who love Christ's appearing and kingdom to come. It also strengthens and comforts all classes of the faithful, and is terrible, awakening, and converting to the careless, and profitable instruction to all classes thus understanding it. But to explain the setting "*up*" of this kingdom of God, as *figuratively* representing "*the Christian church*" long ago set up, and now gradually accomplishing its work of breaking "*in pieces*" its opposing powers, renders the whole subject dark at once, and incomprehensible, even to the most careful searcher for truth. Such an explanation also greatly weakens the hands and discourages the hearts of the spiritually minded; while it naturally strengthens "*the hands of evil doers*," by prophesying unto them "*smooth things*," and saying unto them, "*peace, peace, when there is no peace*." In

* Dan. xii. 10; 2 Tim. iii. 13; Matt. xxiv. 37-39; Gen. vi. 11. † Dan. ii. 34, 35.
‡ Prov. xxix. 1; 1 Thess. v. 3. § Mal. iii. 6. || 2 Pet. iii. 10. ¶ Matt. xxiv. 27.
** 1 Cor. xv. 51, 52.

seeing that such are the real natural consequences of these different explanations of the kingdom to be "*set up*," we shall do well to look at the saints, once strong in faith, and full of the consolations of the spirit of Christ, with wonderful success in the conversion of souls, during the *primitive* ages, when the doctrine taught of God's kingdom to come, was only of his "*everlasting kingdom*," coming to judgment. And let us look also at the state of the church and the world *now*, when quite generally they understand these prophecies of God's kingdom as already fulfilled in the main, in the rise and fall of human kingdoms, and also in the setting up of the gospel dispensation and Christian church. Let us also behold the comparative present Egyptian darkness of the church on these prophecies, closely connected with the numerous conflicting explanations of such prophecies, given by their most popular teachers. And see the church now comparatively shorn of her strength, and deprived of her spiritual consolations. See her turned away from the hope of the kingdom to "*come on earth*," to the pursuit of joys or hopes to be realized in *this* world without, or before the coming of any such kingdom. See also the wicked now, *strong* in their combinations against God and his holy government, or against Christ and his cause;—see them flattered and comforted in hearing these prophecies of the kingdom to be "*set up*," and to "*come*," explained as prophecies long ago fulfilled in mere human or temporary affairs, instead of hearing them explained as formerly understood, and as foretelling and describing their own terrible "*everlasting destruction from the presence of the Lord and from the glory of his power*," when he shall come "*with his mighty angels in flaming fire, taking vengeance on*" them, at the real foretold setting "*up*" of his kingdom "*on earth*."*

Further, as the prophet Daniel continues unfolding the same things of the coming kingdom of God, he tells of seeing in his vision "*four great beasts*;" and explains them as representing "*kings*" and "*kingdoms*" of opposition to God, and as prevailing one after another against the saints on earth, from age to age, "*till the Ancient of days did [or shall] sit*," when "*a fiery stream issued and came forth from before him*," when "*thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, the judgment was set, and the books were opened*," and when literally the last great "*beast*" of wickedness, or combination of all the powers of darkness, of wicked men and devils, will be finally "*slain*," and their whole vast congregation or body will be "*destroyed and given to the burning flame*."†

Although it is now common to understand all this as a prophecy of human or temporary affairs already fulfilled or nearly so, it certainly appears to be doing great violence to both the spirit and

* 2 Thess. i. 7, 8.

† Dan. vii. 1-11, 17, 18.

letter of God's word to understand it as any thing less than what it literally declares. In literally understanding it, it is most palpably a prophecy of the day of "*judgment*," in the coming of "*the Lord himself*," with his whole kingdom from heaven, to be then set up on earth; when all his combined enemies as a "*beast*" of wickedness, will be "*destroyed and given to the burning flame*," or "*fiery stream*," the same as going "*away into everlasting fire prepared for the devil and his angels*."*

In the same connexion, Daniel repeats these prophecies of the coming kingdom of God and its opposing powers, and in every instance of foretelling the power and hostilities of the "*beasts*," "*kings*," and "*horns*," which are apparently the same dark powers, he suddenly predicts their overthrow or conquest by the saints, saying in the same sentence—"*But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever*."† This certainly must be literally understood, because as yet the wicked powers below, with "*Satan*," "*the god of this world*," at their head, are in full possession of this whole earth, and will retain it till Christ shall come "*with great power and glory*" in his kingdom to be then "*set up*." Then, of course, will the saints come from the four winds to "*sit down with Abraham, Isaac, and Jacob, in the kingdom of God, but the children of the [dark] kingdom [who possess the earth till then] shall be cast out*." Then the elect, or all the saints of the promise, will "*inherit the new earth*," or "*kingdom prepared for*" them "*from the foundation of the world*."‡ Then the earth, renovated, cleansed, and restored to the saints, as the kingdom of God, is represented as being a more blessed and glorious habitation than before the fall.

Again the prophet says in the connexion—"I beheld, and the same horn [or dark power] made war with the saints and prevailed against them until the Ancient of days [or the Lord] came, and judgment was given to the saints, and the time came that the saints possessed the kingdom."§ And again he says, "*But the judgment shall sit, and they shall take away his dominion to consume and to destroy unto the end, and the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him*."||

Surely nothing could be plainer than that the prophet here means literally what he says, in foretelling the coming of "*the Ancient of days*," or Christ, at the setting of the judgment, in the utter destruction of the great "*beast*" of wickedness, or powers combined

* Matt. xxv. 41, 46. † Dan. vii. 18. ‡ Matt. xxv. 34. § Dan. vii. 21, 22.
|| Dan. vii. 26, 27.

against the Almighty, and when, of course, the saints in the resurrection of the dead are to receive their promised "*inheritance*" of "*the kingdom of heaven*," and to reign with Christ for ever, over all the foretold conquered "*dominions*," which, till then, shall be "*under the whole heaven*." All this prophecy in the 7th chapter of Daniel is most clearly the setting up of the kingdom of God, the same as in the text, and in its connexion of the 2d chapter already examined. Much more the prophet Daniel foretels, with equal clearness, of the setting up of the kingdom of God on earth, at the coming again of the Lord, at the resurrection of the dead, and judgment to come; but the passages presented are ample specimens of the prophecy in general on the subject.

II. It is to be shown from the preaching of CHRIST that the foretold setting "*up*" and coming of God's "*kingdom*" "*on earth*" are the same prophecy, and yet to be fulfilled at the second coming of Christ, resurrection of the dead, and judgment of the great day.

The very *text*, as it were, or words with which Christ commenced his public preaching, is understood as sustaining this position, as it is recorded—"From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand."* And thus he instructed his ministers to preach the same gospel,—"*These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand,*"† &c. Though it has been common to understand these and other parallel instructions of Christ, concerning God's kingdom, as foretelling only the gospel dispensation and Christian church, which were then at hand, it is most clear on examination, that Christ's repeated discourses on his first text, or grand subject, show, that he was preaching the literal great things of God's everlasting heavenly kingdom to come on earth, rather than of a momentary dispensation of this world. In all his preaching, he never uttered a syllable showing his meaning to be that of a worldly or temporary dispensation, as he naturally would, had that been his meaning. Neither did one of his hearers ever appear to understand him as foretelling such a *dispensation*, calling it "*the kingdom of God*." More than this, the common sense even of a child naturally understands the phrase, "*the kingdom of heaven*," or "*kingdom of God*," to mean nothing less than literally the "*everlasting*," glorious, and "*heavenly kingdom of God*;" and it certainly must be a wonderful stretch of the principles of interpreting infinite and eternal realities, to make them mean, not what they literally express,

* Matt. iv. 17.

† Matt. x. 5-7.

but rather what we worms of the dust may like better, though it be something infinitely less, and comparatively trifling in its importance.

But in seeing more positively that Christ, in preaching the coming kingdom of God at hand, meant precisely what he said, and spoke of nothing else than God's one glorious heavenly kingdom to come, we must recollect how he illustrated and carried out this text, "The kingdom of heaven is at hand," in his constantly, as it were, preaching upon it. In such preaching how much he dwells upon his own coming again, in expressions like these—"I will come again, and receive you unto myself, that where I am, there ye may be also." "I will not leave you comfortless, I will come unto you." "If any man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."* These promises of Christ's coming again can be all literally fulfilled at his foretold coming to every one of his saints, soul and body, with his kingdom to be "set up" on earth, at the resurrection and judgment to come, and surely not before.

So Christ, in carrying out his text of the kingdom to come, and at hand, says: "And they shall see the Son of man coming in the clouds of heaven, with power and great glory; and he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."† This is most palpably of Christ's own coming to judgment personally, and "with great power and glory," and with his heavenly everlasting kingdom, just as sure as his own personal presence with "the clouds of heaven," can constitute his kingdom, or God's kingdom, which is here explained to mean "his angels" and "his elect," then gathered from their scattered abodes of the universe, to come on earth, the "new earth," then to be created, in which the saints are to "be glad and rejoice for ever," without any "more the voice of weeping," or "the voice of crying."‡

In farther illustrating the same text or prophecy of the kingdom at hand, Christ says:—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."§

* John xiv. 3; xviii. 23. † Matt. xxiv. 30, 31. ‡ Isa. lrv. 17-19; 2 Pet. iii. 12-13; Rev. xxi. 1-5. § Matt. xxv. 31-34, 41.

As this is allowed to be Christ's preaching his own "*coming*" again, "*in his glory*," having God's heavenly kingdom with him, to execute "*everlasting*" judgment upon "*all*" the then "*gathered nations*," when for ever his kingdom will be "*set up*" on earth, so it is only in illustration of his introductory text, or short sermon with which he began preaching, "*Repent, for the kingdom of heaven is at hand*." All of which is striking proof that Jesus never preached the "gospel dispensation" at hand, calling that God's kingdom; but that he uniformly preached the kingdom of heaven *literally*, and meaning to be so understood. And most surely he *was* so understood by both saints and sinners in all cases, till the falling away of the 3d and 4th centuries. That is was so understood by the apostles and their successors, we may all see, by observing their preaching *after* the gospel dispensation was set up, as it is called. They never began to preach the kingdom of God, nor the gospel dispensation *already* "*come*," or "*set up*" on the earth, as an awakening consideration for sinners to repent immediately in preparing, but they always rather kept in view "*the terrors of the Lord*" in persuading men, i. e. they preached the things of God's coming kingdom, such as "*the resurrection of the dead*," which "*almost*" persuaded king Agrippa "*to be a Christian*," and the "*judgment to come*," at which "*Felix trembled*." There has never been, and never will be, any such trembling as this, at the preaching of the gospel dispensation coming, or come.

John, who wrote his gospel, as allowed, more than sixty years *after* Christ, or after the Christian church began, wrote only as Christ preached on all things pertaining to his kingdom and its coming, and as though none of Christ's prophecies concerning its coming had then been fulfilled. But had such important prophecies of Christ been then fulfilled, John should have boldly urged their fulfilment as an additional testimony of the truth of Christianity.

The manner of prayer also which Christ taught, since called the Lord's prayer, shows very clearly, that by the kingdom of God at hand, which he always preached, he meant *not* the gospel dispensation, but the very kingdom of God, which is coming at the judgment. Thus he has taught us all to "*say*," when we "*pray*" to God,—"*Thy kingdom come. Thy will be done, in earth, as it is in heaven*."* In understanding this as a prayer for the coming and setting up of God's everlasting heavenly kingdom on earth, we have only to understand it literally, and to mean neither less nor more than the words most plainly express. And to understand it so, we have only to recollect that God *has* no kingdom but one, which is heavenly, everlasting, and glorious, ever to come on earth, or to exist elsewhere. And when as the "*New Jerusalem*" it shall

*Matt. vi. 10.

"*come down,*" as foretold, "*from God out of heaven,*" then as a heavenly kingdom, it can be "*set up*" literally, and "*stand for ever*" on the earth, which is then to be a "*new earth.*"*

This prayer for the kingdom of God to come on earth, is further explained by the other petition immediately following it, to be none other than a prayer for its coming to be set up at the day of judgment. The next clause is, "*Thy will be done in earth as it is in heaven.*" This shows that when God's heavenly kingdom shall literally "*come,*" or be "*set up*" on earth, then all the inhabitants of earth, without exception, must, of course, do his will, precisely, or perfectly, universally, and unceasingly as it is done now in heaven by its immortal and glorious inhabitants. But most assuredly this is not to take place on earth, so long as it shall remain under its present "*curse,*" for the sake of fallen man; so long as it shall remain uncleansed as this old earth, or so long as Satan, sin, or sinners shall have any possible connexion with it. But when Christ, with the whole kingdom of God from heaven, shall really come on earth, suddenly "*as the lightning,*" which kingdom is then to be literally "*set up*" and "*stand for ever,*" then indeed, and not before, is the will of the Lord to "*be done on earth as it is in heaven,*" now. The gospel dispensation, we see, now as already tried for 1800 years, never has prepared the earth, and never will, for a universal heavenly obedience of its inhabitants to the Lord, such as will be rendered to him at his now soon expected coming again, with his kingdom to judgment.

The catechism of the Westminster Assembly, composed about 200 years ago, and which has long been the principal platform of Scripture doctrine of the Presbyterian and Congregational churches, thus explains this coming of God's kingdom prayed for in the Lord's prayer. They say—"In the second petition, which is, '*THY KINGDOM COME,*' we pray that Satan's kingdom may be destroyed, the kingdom of grace advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened." Of course, though we are to pray for the appointed means to be used and God's blessing on them, that assembly would have us always use the Lord's prayer, or this petition in it, sincerely as a prayer for the actual hastening of "the kingdom of glory," and "that Satan's kingdom may be destroyed," by the hastening of the kingdom of God on earth which alone can destroy it. The same platform also maintains that "Christ's" "*exaltation,*" so far as relates to his coming again, "*consisteth in his coming to judge the world at the last day.*" The Episcopal, Reformed Dutch, Baptist, Methodist, Lutheran, Roman Catholic, and other denominations, so far as known to have published their views on Christ's return to earth, or of God's kingdom to come, have published views only similar to

those vindicated in these remarks, as may be seen by an examination and literal construction of their several creeds, to be found touching the subject. The 37th ART. of the Reformed Dutch church is more copious, explicit, and Scriptural on the subject of the judgment, coming of the Lord, resurrection, &c., than any one yet found, from which I find no occasion to dissent in any important particular, while giving it a natural, literal construction.

There is another list of passages where Christ speaks of the kingdom of God, particularly in his showing the impossibility of the "*rich*," the unconverted, and the sinner's entering into it; but as all these classes of men are now *in* the gospel dispensation, and frequently *in* the Christian church too, it is plain that God's kingdom, in such passages, must be literally understood, into which no sinner unconverted can ever enter.

In a few instances, Christ has spoken of God's kingdom in such a connexion as to render it very positive in some minds, that he meant by it only the *spirit* or *grace* of the Lord, who is the king *in* the heart. And if not mistaken, the supposed most palpable passage of this kind is the following: "*For, behold, the kingdom of God is within you.*"* But as the connexion of this passage shows that it was addressed personally and only to "*the Pharisees*," whom, on another occasion, he denounced as of their "*father the devil*," it is difficult to understand Christ as telling them that either the kingdom, or any of the spirit of its King, was in *their* hearts. But on taking the other translation of the passage given in the marginal readings by our worthy translators, *viz.* : "*The kingdom of God is among you*," the whole connexion then very naturally allows its being explained as in case of other parallel passages of God's kingdom yet to come, sudden "*as the lightning*" upon earth, "*among*" or in the midst of the multitudes of the ungodly, Pharisees, and all wicked ones, to destroy and consume them utterly from the earth, that this promised blessed kingdom may be literally set up on earth, and stand for ever. For thus it unavoidably will be at the repeatedly foretold coming of Christ and his kingdom to the earth, at the glorious "*regeneration*" of "*all things*" then to take place.

III. It is to be shown from the apostles, that the oft foretold "*kingdom of God*" to "*come*," and to be "*set up*" on earth, is none other than his glorious heavenly kingdom to accompany Christ in his personal second coming to judgment.

Just as Christ instructed his ministers to preach the coming kingdom of God, as he did it himself, we find Peter in his first discourse after the ascension, on the day of pentecost, preaching and enforce-

* Luke xvii. 21.

ing with preparatory instructions, the awakening consideration of the coming of the "*great and notable day of the Lord,*" with the great and terrible events then to take place.* And in his next discourse, this same apostle awakens his hearers by preaching to them of the time coming, when "*he [the Lord] shall send Jesus which before was preached unto*" them, "*whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*"† This is indeed an inspired explanation of the spirit and substance of the doctrine of "*all*" the "*holy prophets since the world began,*" and that they are all to be understood as foretelling the great events of the coming again of Jesus from "*heaven,*" "*at the restitution of all things.*" And sure there can be no such "*restitution,*" till the kingdom of God shall "*come*" and be "*set up*" on earth,—the curse removed,—the wicked cast out in its becoming again a paradise, and restored to the people of God its lawful owners, through faith in the promise of Christ as the seed of Abraham.

Again, the apostle Peter *writes* very impressively of "*the great day of the Lord,*" and the certainty of its coming "*as a thief in the night,*" when "*the heavens being on fire shall be dissolved, and the earth, and the works which are therein, shall be burned up;*" and connects with it "*the new heavens*" and "*new earth,*" then to be created.‡ Nothing, it would seem, could be plainer than that this prophecy of Peter is precisely the same as those of Daniel and Christ, while Peter uses his own language to record the great and terrible things taught him by the Holy Ghost, which things shall come to pass at the Lord's own coming again to set up his glorious kingdom on earth. It should be remembered also, that no record is given that Peter ever intimated a word of "*the gospel dispensation, or the Christian church 'set up,'*" nor explained the kingdom foretold by Christ and the prophets as having its place in this world, knowing that Christ had expressly said it was "*not of this world.*" Had Peter, or Christ, or the prophets foretold, or preached the events of the Christian dispensation now "*come,*" instead of "*the judgment*" to "*come,*" the latter of which they *did* do, their doctrine would no more have made such men as "*Felix*" to "*tremble,*" than it does the wicked now, who hear it without trembling, but rather with a proud exultation over the saints thus depressed.

PAUL, also, dwelt largely in his epistles on "*the resurrection of the dead,*" at the coming of Christ, at the changing and glorification of all the then remaining saints, "*in a twinkling,*" to "*be caught up in the clouds to meet the Lord in the air.*" And in the same connexion, he describes "*the Lord himself*" as actually

* Acts ii. 19, 20.

† Acts iii. 20, 21.

‡ 2 Peter iii. 10–13.

then *descending*, or coming down from heaven to earth, "*with a shout, with the voice of the Archangel, and with the trump of God,*" carefully joining with it the *resurrection of "the dead in Christ,"* as those "*who sleep in Jesus.*"* And the last record which inspiration has given us of this distinguished servant of the Lord, after his having become "*Paul the aged,*" in Rome, is, that he had then there "*dwelt two whole years in his own hired house, —preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*"† And we shall find, on carefully examining Paul's writings in general, that he was in the constant habit of preaching really the everlasting kingdom of God, as Daniel did it, and as Christ did it, and that he preached it "*at hand,*" as Christ had bid him do it. And in his preaching continually day and night, and year after year, this kingdom of God, we learn by his epistles, that he did it by constantly keeping fresh before the minds of his hearers, the great joyful and terrible *events* to take place at the coming of this glorious kingdom; such as of Christ's coming to judgment, "*with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ,*" &c.‡ And thus he speaks of the certainty of our all finally standing "*before the judgment seat of Christ;*"§ the "*judgment to come;*"|| the "*crown of righteousness,*" at Christ's "*appearing;*"¶ the saints entering "*into the kingdom of God through much tribulation.*"** Neither did Paul, as appears from all which is recorded of him in the New Testament, ever intimate the modern tradition that the gospel dispensation then come, was the foretold kingdom of God set up; nor that a latter day spiritual reign of Christ in *this* world, or during a temporal millennium, was to be this kingdom set up. And in his constantly thus preaching the everlasting and infinite realities of God's own literal and glorious kingdom, while publicly on trial for heresy in his thus preaching, he affirms, that he has "*continued steadfast until this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.*"†† Let others then say what they will in proof, that the Old Testament is nearly if not quite silent as to the kingdom of God yet to come, and of the "*judgment to come,*" this apostle here explains these writings as foretelling all the things of this kingdom, &c., which he was always keeping vividly before his hearers and readers. Then must we not of course understand Moses and the prophets as speaking literally, especially in all cases where they literally and expressly foretel and describe the same infinite realities of the kingdom and judgment to come?

* 1 Cor. xv. 12-53; 1 Thess. iii. 18; iv. 14-17; 2 Thess. ii. 8. † Acts xxviii. 30, 31. ‡ 2 Thess. ii. 7-10. § Rom. xiv. 10; 2 Cor. v. 10. || Acts xxiv. 25. ¶ 2 Tim. iv. 8. ** Acts xiv. 22. †† Acts xxvi. 22.

THE APOSTLE to the HEBREWS in no instance attempts to comfort the people of God with an assurance of their promised land, reign with Christ, or inheritance in *this* world; but declares rather, that "*there remaineth therefore a rest to the people of God,*"* i. e. the "*rest,*" or inheritance promised to Abraham and his seed, (including all the saints,) *remains* yet to be fulfilled, in a future heavenly inheritance; or in "*a better country*" than this fleeting world affords, "*that is, a heavenly,*" including "*the city of the living God, the heavenly Jerusalem.*"†

JAMES also dwells on the great subject of the kingdom yet to come on earth, which is certainly to come with the Lord, the King and Judge of the world. For thus this apostle writes, touching the subject, saying to the saints, "*Be patient, establish your hearts, for the coming of the Lord draweth nigh. Behold the Judge standeth before the door.*"‡ This is no less than preaching the Lord, or King of the heavenly kingdom at hand, or as *drawing nigh*," and even as already "*at the door.*"

PETER, again, wrote in language plain and forcible of the same things of the kingdom of God in connexion with the coming "*day of the Lord,*" saying, "*But the day of the Lord will come as a thief in the night, in the which, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works which are therein, shall be burned up. Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*"§ All these events of the coming "*day of the Lord,*" are most surely the same as those in Daniel and elsewhere described as coming to pass when "*the God of heaven shall set up*" his everlasting "*kingdom*" on the earth, then to be, as Peter here explains it, "*a new earth,*" and when God's will is to be done by all "*on earth, as it is in heaven.*"

JOHN also in his epistles corroborates the same things virtually, of Christ, and his kingdom yet to come, and says,—"*When he shall appear, we shall be like him, for we shall see him as he is.*"|| This, in being literally understood, must be considered the same as foretold by Daniel, Christ, and others of God's kingdom, with himself the King to come; for it is most certain, according to all the prophecies, that when Christ shall again "*appear*" on earth, and all the saints shall be like him, and shall actually "*see him as he is,*" his kingdom will then have come with him, when this same John shall appear also, and be one of the number, as he foretold, who shall then really "*see*" Christ as he is, in his kingdom of glory.

JUDE, the last of the apostles whose writings we have, says—"*Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all.*"¶ This, and the passage of its connexion,

Heb. iv. 9. † Heb. xi. 16; xii. 22. ‡ James v. 8, 9. § 2 Peter iii. 10 13
 || 1 John iii. 2. ¶ Jude 14, 15.

Jude quotes from the prophecy of "*Enoch, the seventh from Adam,*" which is certainly as clear a prophecy of the coming kingdom of God, including the ten thousand or innumerable multitude of its glorious heavenly subjects, as could be given. And all the apostles who have written, have told us virtually of the same things of the future coming of the kingdom as that foretold by Daniel in our text, and in his writings generally, as is naturally understood by their several explanatory connexions. And most certain it is, that in no instance has one of the apostles left for us a word of any thing expressive of their conviction of the kingdom of God as having already come, in the setting up of the gospel dispensation, or church upon earth. Neither did one of them ever explain the kingdom of God to come, as any thing else than what it literally is, and as described by Daniel, as a most powerful, a heavenly and everlasting kingdom, finally to come on the earth, in the utter casting out and destruction of all its present opposing kingdoms.

V. We are to look at the book of Revelation for proof, that the kingdom of God, in Daniel and the other prophets, is uniformly none other than literally God's everlasting heavenly kingdom, not yet, but now soon to come on earth, at the consummation or fulfilling of all the prophecies.

*"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."**

Though men may differ in their interpretation of this passage, its whole connexion and parallel passages most certainly explain it only as a prophetic description of the Lord's final coming on earth with his everlasting kingdom then to be set up, when suddenly all the present kingdoms of this world will actually become the Lord's conquered kingdoms, fairly subdued by his almighty power, and put "*under his feet.*"† Then Christ, as God, shall reign over all, and with his saints on the earth, (which is then created anew,) "*for ever and ever,*" gloriously, as this passage declares. And so our text says that "*The God of heaven shall set up a kingdom—and it shall stand for ever.*"

Another passage in REVELATION is as follows: "*And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And the armies which were in heaven followed him upon white horses. . . . And out of his mouth goeth a sharp sword, that with it he should smite the nations.*"‡ This passage also, literally understood, foretels and describes the second coming

* Rev. xi. 15. † 1 Cor. xv. 24, 25. ‡ Rev. xix. 11-15.

and kingdom of Christ, with the great events of that terrible day of the Lord, then to come. The same passage continues describing the coming of Christ and "*the judgment to come*," including the universal smiting, by the "*sharp sword*" of the coming "*king eternal*," of all "*the kings*" and "*armies*" of the unbelieving, "*both free and bond, both small and great*," and their also being "*cast alive into a lake of fire burning with brimstone*." At that time, of course, Christ comes to judgment, with all the kingdom of God, from heaven to earth, when, as our text foretels, "*The God of heaven shall set up a kingdom*"—"and it shall stand for ever."

Although the book of Revelation contains very many equally vivid prophetic descriptions of the great events of God's kingdom yet to come literally upon earth, when there shall be a "*new earth*," without any such prophecies of the mere affairs of the gospel dispensation, the few specimens now given will be sufficient for the present purpose. In all these prophecies concerning "*the kingdom of God*," from Daniel to the close of the sacred volume, when *literally* and rightly understood, are perfectly harmonious in revealing to us the infinite and everlasting things of the Lord's own personal and glorious coming to judgment. Then he will bring with him from heaven to the "*new earth*," all the hosts of "*the kingdom of heaven*," "*angels*," and "*saints*." Then they, with the living saints, are to "*possess the*" whole new created earth, or "*kingdom*," and to reign on it with Christ the great King of heaven, for ever and ever. And when, of course, all unbelievers must be cast out, and "*punished with an everlasting destruction from the presence of the Lord, and from the glory of his power*." Our subject may be closed by a brief

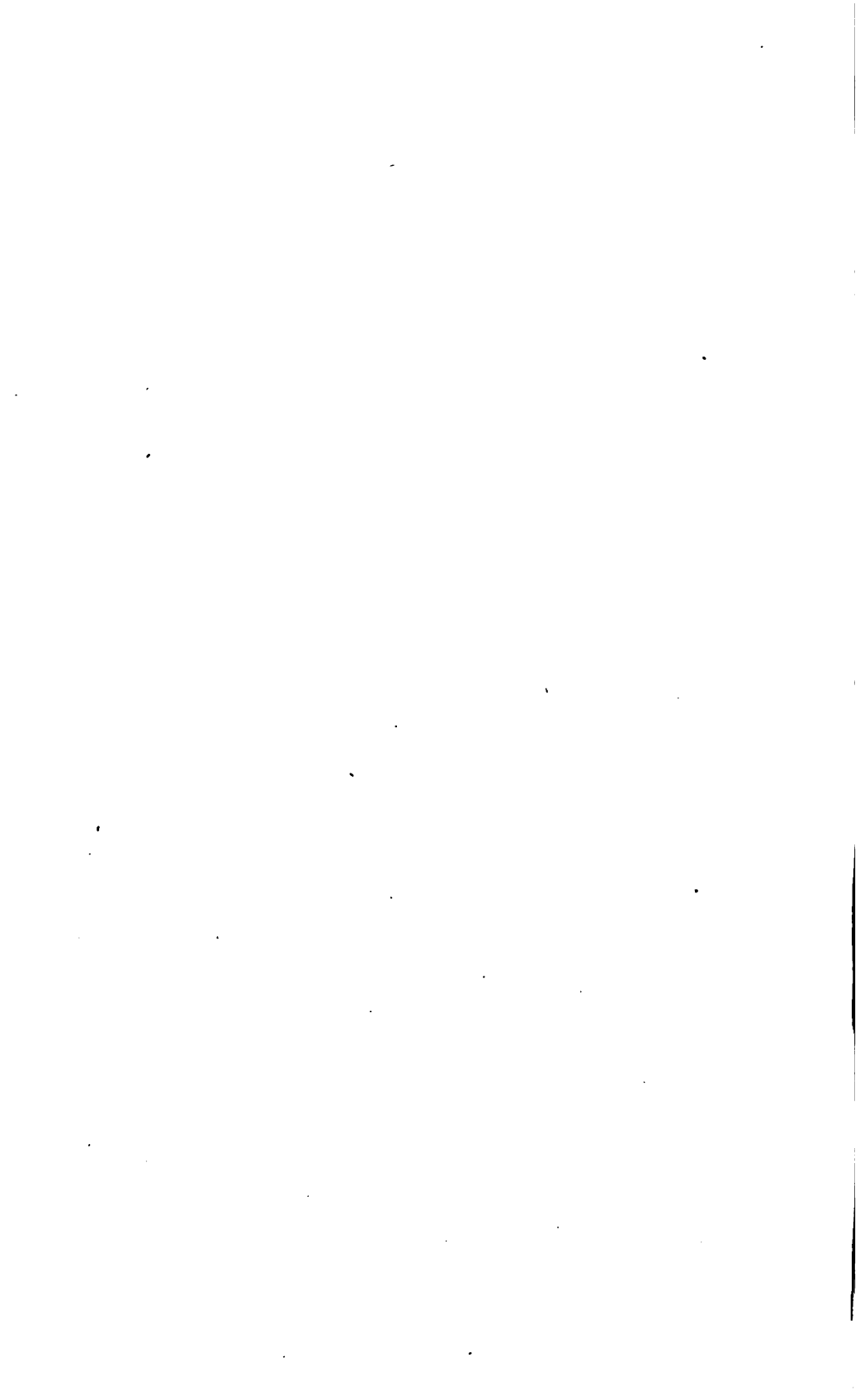
APPLICATION.

As our Saviour, while on earth, always urged these infinitely vast considerations of the kingdom of God, to awaken all classes of the careless to immediate repentance, saying: "*Repent, for the kingdom of heaven is at hand*;" and as all his inspired prophets and apostles have, in substance, always preached precisely the same vast considerations of the kingdom of God for the same purpose, how important! yea, how amazingly important! that without one moment's further delay, we all be fully prepared, in heart and life, suddenly to meet this great and terrible day of the Lord's own coming; for most surely, as the foretold signs of its special near approach are mostly fulfilled and now fast fulfilling, it must be very nigh to all mankind, and so nigh, as to render it highly probable that most of us now present may be "*alive and remain unto the coming of the Lord*." As to the set time, though I look and earnestly pray for the hastening of the solemn event; I can

only say with Christ, "*But of that day and hour, knoweth no man, no, not the angels of heaven, but my Father only.*" And though some of the speakers present, different from myself, suppose the time *foretold* to come within two years, I am by no means their opponent, for I know not but it will come then, neither do I say it will not come sooner.

Then think of these things, Oh, "*ye careless ones,*" and "*tremble*" at your own condition, as described in the doctrine of the kingdom; yea, tremble, ye "*scoffers*" of "*the last days,*" who practically say, "*Where is the promise of his coming?*" who say in your hearts, "*My Lord delayeth his coming,*" and "*put far away the evil day,*"—ye who "*wrest the Scriptures*" on the subject of Christ's coming "*quickly*" to judgment; who cavil at the doctrine, or determine not at present to examine it, nor to be hindered with it. Suppose this "*great and terrible day*" of the Lord's coming, with his "*everlasting kingdom,*" should burst upon you now, unprepared as you are, how could you "*escape the damnation of hell?*" Rather be persuaded at once, immediately to do as God requires, and repent of this unbelief of Christ, and of "*the kingdom of heaven at hand,*" and believe with all your hearts in these everlasting things of the "*judgment to come*" "*quickly.*" Your repentance of all your sin cannot be too deep, nor your full turning unto God too speedy, "*for ye know not what hour your Lord doth come.*" God is "*not willing that any should perish, but that all should come to repentance,*" and for this cause only, he has waited long already for you to accept his gracious offers of mercy, and of life eternal. But he will not always thus wait, for "*the day of the Lord will come as a thief in the night,*" when "*sudden destruction*" will come upon all unbelievers, and "*they shall not escape.*"

In view of all these things of the kingdom of heaven at hand, let us one and all, of every class, delay not one moment to examine and know our own selves; and let us examine faithfully the Scriptures on the second advent and judgment to come, and fail not to "*be also ready,*" that at his now soon expected coming, we may be with him in the resurrection and new earth, to inherit a "*crown of righteousness*" and glory "*that fadeth not away.*"



MINUTES

Of the 11th Protestant Methodist Annual Conference of the New York and New Jersey District; held in the Attorney Street Church, New York, March 10, 1841.

The Rev. Henry Jones of the Congregational church having been elected to an honorary seat in the Conference, submitted a communication relative to the Second Coming of Christ, as referred to in the 3d Article of our religion. The following action was held in reference to the above communication:

RESOLVED, That we understand by the 3d Article referred to, just what is expressed, viz., That Christ does *not* come again until he comes to judge the world at the last day.

RESOLVED, That the Rev. Mr. Jones receive the thanks of this Conference for his communication, and that it be published in the Luminary.

True extract,

ENOCH JACOBS, *Secretary.*

New York, July 5, 1842.

CHRIST'S COMING AND REIGN, ON THE "NEW EARTH," ONLY.

From the N. Y. Luminary. [Meth. Prot. paper.]

To the Methodist Protestant Conference, to be holden at the Attorney Street Chapel, New York city, March 10, 1841

DEAR BRETHREN,—Will you permit me respectfully to inquire, whether, as a Conference, you are agreed in understanding your third Article of Discipline to mean what it literally implies, in relation to the coming again of our Lord Jesus Christ? The Article is as follows, viz. :

"ART. 3. *Christ did truly rise again from the dead, and took unto him his body, with all things pertaining to the perfection of man's nature, wherewith he ascended into heaven, and THERE sitteth until he returns to judge all men at the last day.*"

My question, further explained, is simply, whether you understand this Article as affirming that Christ is *not* to come again, after his resurrection and ascension into heaven, to reign even *spiritually*, a thousand years, or any other period on earth, "till" his actual

coming himself, "TO JUDGE ALL MEN AT THE LAST DAY." This is my own understanding of the article, and of the Scriptures generally, of Christ's foretold coming again, or "*the second time.*" When he shall thus come, he will really and personally reign "*on the earth,*" (which is then to be renewed or restored,) "*gloriously,*" with all his saints and angels, in his "*everlasting kingdom,*" then come. And then shall his "*will be done on earth,*" precisely and for ever, "*as it is in heaven.*" Having thus expressed my own conviction on the subject, I would now, if permitted, briefly state some of the considerations which have led me thus, now to look for the soon commencing of an "*everlasting*" Millennium, or reign of Christ "*on earth,*" rather than for any kind of a reign for the saints *before* the judgment of the last day, though many look for a millennial reign of Christ on earth, before, and without his *personal, or own* coming to reign.

1. The Scriptures nowhere speak of the *spiritual coming—spiritual kingdom, or spiritual reign of Christ* on the earth, which they would oft and naturally have done, had that really been the manner of Christ's foretold *coming, kingdom, and reign* on the earth.

2. The theory of a millennium on earth, *without* the personal coming of the Lord to judgment, and *without* the final overthrow of all his enemies, naturally hinders the awakening and conversion of sinners, by its virtually putting far away the evil day of their destruction; neither is the preaching of temporal "death at hand," a proper substitute for "*the judgment*" "*at hand,*" as experience has long shown.

3. The theory of Christ's reigning *spiritually* on earth, 1000 years before his coming "TO JUDGE ALL MEN AT THE LAST DAY," is virtually authorizing men to "*say,*" not only "*in their heart,*" but with their lips, "*My Lord delayeth his coming,*" for which Christ calls a man an "*evil servant,*" and threatens him with the portion of hypocrites, where "*there shall be weeping and gnashing of teeth.*"

4. Christ, on carefully giving all the important signs of "*his coming, and of the end of the world,*" never uttered a syllable of any such event just before it, as the finishing of a long and glorious triumph of his church, or millennium on earth. Were such an event designed to take place, would not Christ have included it among his foretold signs of the judgment at hand? And had he foretold it, would it not have been spoken of in all ages? and should we not now find it in the gospel?

5. Christ, instead of promising his church such a triumph and reign on earth *before* his own final coming, uniformly warned them of *sorrow, suffering, severe trials, afflictions, tribulations, persecutions, and martyrdoms* while here in the body, like "*lambs among wolves.*"

6. Instead of assuring the church of a *long* period of the absence of Christ after his ascension, the Scriptures are uniformly agreed in representing his final return as being "at hand," "quickly,"—"in a little while," &c.

7. It will be found, on examining, that the *rule* of interpretation, which explains Christ's foretold *coming, kingdom, and reign*, to have their fulfilment *before* his coming "TO JUDGE ALL MEN AT THE LAST DAY," is simply this; that the infinite realities of the judgment day are to be understood *figuratively*, rather than *literally*; and to *prefigure* the comparative trifles of time, instead of telling us without figures, of the great and terrible things they speak of, when literally understood. Such a principle of interpreting the realities of the judgment, &c., it may be seen at once, would blot out at a stroke from the Bible, the doctrine of the "*judgment to come*;" for if carried out, it would naturally explain *all* the parallel passages of the judgment, as well as a part of them, to have their fulfilment *before* that great day, rather than at its coming.

8. We have positive proof from history now received by the church as authentic, that the early saints, until the third century, so understood the Scriptures of Christ's return, that they never dreamed of any other coming of their Lord again, but his coming to judgment, and at the resurrection; and accordingly, till the putting away of the church's true faith on the subject, they continued thus looking for his coming "*at hand*," not knowing the time when, instead of expecting a triumphant and long reign on the earth in his personal *absence* first.

9. The principal men and martyr spirits of the church, in the reformation of three hundred years ago, instead of inculcating the theory of Christ's coming spiritually to reign on earth a thousand years before his coming to judgment, condemned the theory when broached by individuals, as "A JUDAIZING NOTION;" and is it not indeed among what an apostle calls "*Jewish fables*?"

10. The position is sustained by abundant facts, that the doctrine of a temporal millennium has been received, or become the popular theory of the church, mostly within the past century; and thus, "SPAULDING," in his "*Lectures on the Coming and Kingdom of Christ*," published "1796," mentions hearing many of the fathers of that day speak of the first time they had ever heard of a millennium in *this* world; giving, also, the names of the ministers from whom they first heard it.

11. Very many of the psalms and hymns, yet retained in the books of worship by the various denominations, do most fully explain the prophecies of Christ's coming again, only of his coming "TO JUDGE ALL MEN AT THE LAST DAY," while it is more than questionable whether any hymns can now be found, explaining the second advent to have its fulfilment in a temporal millennium, which

hymns were authorized by the church as far back as one hundred and fifty years.

12. The first commentary on prophecy which has become generally popular, explaining the foretold coming and kingdom of Christ to be figurative or spiritual, and to come on earth *before* the judgment, is supposed to be that of the distinguished "Daniel Whitby, D. D.," who lived till 1726, and, as many may see by looking at their *Scott's Notes* on the subject, Rev. 20th, that this Mr. Whitby is the earliest advocate of this new theory, mentioned by *Dr. Scott*.

13. The parallel and explanatory references now retained, and generally approved by the church, by the British and American Bible Societies, and found in their excellent Reference Bibles, and also in the Polyglott, and many other Reference Bibles, are uniformly harmonious in explaining the prophecies of Christ's coming and kingdom, only as his coming to judgment. For example, see reference on Rev. 18th, 19th, and 20th chapters. The divine wisdom and benevolence, giving us at this special time of need a commentary so full, so generally circulated in the church, and so approved withal, though now too much overlooked, may doubtless be traced back to the more spiritual fathers, and learned in the Scriptures, of at least some two hundred years ago, when scarcely any of them had ever heard of any other view of Christ's return, but that of his coming to judgment. My information, whether correct or not, is from the most authentic source, that the 47 translators of our present English version of the Bible, first printed 1611, at least approbated these excellent explanatory references on the judgment &c., now our best public commentary.

14. The Creeds of perhaps all evangelical denominations of the church, to this day, will be found, on examination, faithfully and designedly, as appears, to have shut out all the modern popular traditions, if I may so speak, of a *spiritual* coming, kingdom, and reign of Christ on earth, till, as the Creed of this church affirms, he shall "*come to judge all men at the last day.*"

15. As foretold by the prophet, *the horn*, or anti-christian power, is to *make war with the saints, and prevail against them, till the Ancient of days* [Christ] shall come, and *judgment shall be given to the saints, &c.* This allows the saints no such millennium before the coming of the *Ancient of days*, and final reign of *saints in the judgment, &c.*

16. Christ, on giving direct instruction on this point, positively affirmed, that *the end* [the end of the world] should come when "this gospel of the kingdom" should first "be preached in all the world, for a witness to all nations." Probably none will look for a millennium and the world converted a thousand years *before* this general promulgation of the gospel; and certainly, according to this passage, there will be no space for 1000 years, nor for one

year for the church to reign *afterwards*, on earth, and before *the end*, or *end of the world*, shall come.

17. The present perfectly fulfilled and fulfilling of most of the foretold *signs* of Christ's coming and kingdom to judgment, represent the great events as being quite too near to admit of a thousand years' triumph, or *peace and safety* on earth first, or before *sudden destruction* shall come upon such boasters, *and they shall not escape*.—Whether the day will actually come in "1843 or 1847," a little after or before, as may be, surely as the *signs* are, we may look for it as being verily near: and probably while *we*, many of us, may be *alive and remain at the coming of our Lord*. If requested, and permitted at another time, I should be free to answer, in the spirit of meekness, any objections or arguments on the other side of the question. Till then, and till the Son of Man be *come in his kingdom*, shall we not all, even practically, preach and urge the powerful doctrine of our Lord, "*Repent*, for the kingdom of heaven is at hand?"

Your Brother in this blessed hope,

HENRY JONES.

New York, 106, 8th Avenue, March 1, 1841.

SENTIMENTS

Advocated and published by the General Convention on the Second Coming of Christ at hand; assembled at the Apollo in the city of New York, May 10th, 11th, and 12th, 1842.

THE SCRIPTURES.

WHEREAS "all Scripture is given by inspiration of God, and is profitable," even unto the eternal life of those who believe therein; and whereas, by the proper use of these holy oracles, the primitive saints were enabled to live as martyr-spirits, with scarcely any other religious writings at their command; while the church now, flooded with human writings, is grievously neglecting the spirit and power of the Bible, and almost wholly departed from "the faith which was once delivered to the saints," we would therefore say,

1. That it is our firm belief, that the holy Scriptures, if again used by the people of God as they were by the first Christians, would naturally and powerfully tend so to "strengthen their weak hands" and to "confirm" their "feeble knees," that, like their fathers of old, they might be strong in bearing burdens for the Lord, while their ministers might be "sons of thunder" in preaching the kingdom of God to all nations; and that without such a return to the word of the Lord, there is no remaining hope of their reformation.

2. We feel assured that there is now no way to interest and engage the church and her children thus to turn again to the word of God, except by preaching and urging upon them the doctrine of Christ's personal coming with his glorious kingdom from heaven to earth, now specially "nigh at hand," at "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."*

3. Considering that the "crown of righteousness" at Christ's coming again, is reserved for none except those who "look for him," and also "love his appearing,"† we see not how it is possible for any to have a hope "as an anchor to the soul, sure and steadfast," who slight this great doctrine of the advent at hand, or quiet themselves with little understanding, little faith, and little care, if any at all, concerning it, as it stands out most prominently in all the prophetic writings.

* Acts iii. 20, 21.

† Heb. ix. 28; 2 Tim. iv. 8.

4. We consider that the indefatigable and successful manner in which many individuals are now searching the prophetic Scriptures, is a marked indication that we are living in the last times, and is fulfilling the prophecy which foretels that "many shall run to and fro, and knowledge shall be increased,"* and that the visions of the prophets shall be unsealed, or made plain.

5. We wish it distinctly understood, that while it is our purpose continually to proclaim Christ's Second Coming and Kingdom at hand, to awaken the slumbering virgins to prepare to meet the Bridegroom, we do not ask others to place confidence in our opinions, but rather we entreat them for Christ's sake, to search the Scriptures with earnest believing prayer to see for themselves, if these things are so.

MILLENNIUM.

Whereas the doctrine of a temporal millennium, or spiritual reign of Christ in the world, *before* the resurrection, has very much gained the ascendancy in the Christian Church during the last century, though never previously, (as her public creeds and other testimony do most clearly show :) And whereas, in our view, this new doctrine is none other than a general false proclamation of a thousand years of "peace and safety," whereby the church is rent into hundreds of sectaries, conflicting with each other, and thus fallen before her enemies, who have been thus strengthened in their prevailing; therefore, we would say, though in kindness to others still holding the opposite opinion, that,

1. As we have learned of Christ by searching the Scriptures, we find them nowhere to foretel a millennial reign of Christ on earth, until he shall come to judgment, then to create a "new earth" and surrounding "new heavens,"† in which he will "reign" "gloriously"‡ and "for ever" with all his angels and redeemed saints,§ after the resurrection of the dead and creation of "all things new."||

2. It is our unshaken conviction that this modern notion of a thousand, or more, years of "peace and safety" on earth, *before* the resurrection, is not only unscriptural, but altogether absurd and gross, in its sustaining itself by converting foretold heavenly things into earthly, and the things of eternity into the things of time, which perverts the "exceeding great and precious promises" of God, and makes his word of "none effect."

Our other difficulties with this notion of Christ's coming spiritually to reign on the earth with his saints a thousand years *before* the resurrection of the dead, are some of them the following :—

1. Such a supposed long state of heavenly bliss upon earth, be-

* Dan. xii. 4.
§ Rev. xxii. 5.

† Isa. lvi. 17-19.

‡ Isa. xxiv. 23.
|| Rev. xxi. 5.

fore Christ's personal coming to judgment, is paradoxical altogether, when it is considered that the earth is to remain unchanged and under its present "curse,"* and as a vale of tears, till the resurrection of the dead and creation of "all things new."†

2. In its teaching the near approaching conversion of the whole world to the salvation of Christ, it flatters the wicked with the delusive hope of eternal life, though they be found in their sins at the coming of such a millennium, while, according to prophecy, they will then all be "cast alive into a lake of fire burning with brimstone."‡

3. This theory of a temporal millennium naturally makes "the heart of the righteous sad," in its maintaining, that if they depart this life before said millennium shall come, they shall never have any part in it.

4. The same theory of a millennium denies to those who shall enjoy it, the privilege of having glorious or resurrection bodies, in which to reign with Christ, as the Scriptures warrant them to expect.§

5. It denies to the saints who shall enjoy it, the blessedness of seeing their glorious Lord personally present in such a millennium to reign with them, and they with him, as they are promised in the Scriptures.||

6. It also denies to the saints who shall reign in it, all hope of seeing their departed Christian friends there, or any of the prophets, apostles, or martyrs, which is contrary to the promise of their all reigning with Christ on the earth.¶

7. It maintains that death, the last cruel enemy, will also reign during such a supposed millennium, till he, death, shall have slain the whole host of the millennial saints.

8. It also maintains that even Satan himself, with an innumerable army, shall finally overspread this whole millennial territory in prevailing against its afflicted citizens, till a subsequent judgment shall sit, while the Scriptures *foretel* no "judgment to come," except at Christ's next coming to reign on the earth with his saints.

Further Scripture facts, which compel us to discard the doctrine of a millennium on earth before Christ's own actual coming to reign for ever at the resurrection, are some of them the following, viz. :—

1. As soon as "this gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end [of the world] come."*** This leaves no time for a thousand years on earth, *after* the gospel shall be thus preached, and *before* "the end of the world."

2. "The horn" of wickedness, or anti-christian power, is to

* Gen. iii. 17; v. 29; Rev. xxii. 3. † Rev. xxi. 5. ‡ Rev. xix. 20. § 1 Cor. xv. 35-44. || Rev. v. 10; 1 John iii. 2. ¶ Matt. viii. 11. *** Matt. xxiv. 14.

"make war with the saints and prevail against them until the Ancient of days" shall come, and "judgment" shall be "given to the saints of the Most High."* This also affords no time for a thousand years before judgment shall be given to the saints, and before the coming of the Judge, "the Ancient of days."

3. "The tares" and "the wheat," or the righteous and the wicked, are to "grow together till the harvest," the "end of the world," which allows no time at all for a thousand years' reign of Christ on earth, *after* this "end of the world," and before the same "end of the world."†

After thus discarding a temporal millennium, we present a Scripture substitute, which is, in all respects, infinitely more to be desired by the saints of God, than the mere notion of a kingdom now rejected, viz. :—

The millennial reign of Christ on earth, so to call it, for which we pray, and now look for, as being specially nigh at hand, embraces the personal and glorious actual appearing of the Lord Jesus Christ, with all the kingdom of God, or saints and angels from heaven upon earth, at the resurrection of the dead, judgment of the great day, general conflagration or creation of all things new, when in the "new earth," and "kingdom of God," then come on earth, all the saints from first to last, with glorified bodies, shall personally reign with Christ, not only a thousand years, so called, but "for ever and ever."‡

RESTORATION OF ISRAEL.

Whereas, in our view, the restoration of Israel to their own promised land, foretold by the holy prophets, is the final gathering and restoration of all the "elect," or true Israel of God by faith, to their own "everlasting" inheritance in the promised "new earth," or "heavenly Jerusalem," and not the return of the carnal Jews to Palestine for a momentary possession, (as we understand many of our friends honestly to believe,) we deem it our duty, in the observance of the golden rule, to assign reasons for thus dissenting from their sentiments on this momentous question of prophecy; and would therefore humbly say,

1. That our Saviour never interpreted the promises of Israel's return, as belonging to the unbelieving Jews; but rather to his "elect" when finally gathered "from the four winds," &c. § Neither did Christ acknowledge the carnal Jews as the true "seed of Abraham," to inherit the promised land, but he denounced them rather as of their "father the devil," and not to escape the damnation of hell, if persisting in their unbelieving and ungodly Judaism.||

* Dan. vii. 21, 22. † Matt. xiii. 37-44. ‡ Rev. xx. 4-6; xxi. 1-5; xxii. 5. § Matt. xxiv. 31; Rev. vii. 9; xiv. 1-3; Isa. xxxv. 10. || John viii. 44; Matt. xxiii. 33.

2. An inspired apostle has decided it more than once, that not the ungodly Jews, but those persons rather, whether Jews or Gentiles, who are "of faith," and are also Christ's, "are Abraham's seed and heirs according to the promise."* The apostle has also decided that this *land* of promise is not a momentary and carnal Canaan where Abraham himself lived and died, without inheriting enough of it "to set his foot on;"† but that it is rather, "a better country, that is, a heavenly," and "a city which hath foundations, whose builder and maker is God."‡ This is the only city or inheritance after which Abraham and the patriarchs continued to seek while "they were strangers and pilgrims on the earth."§

3. We consider the doctrine of the carnal Jews' return to Palestine highly objectionable and unscriptural, in its representing God as not only a "respector of persons," but as showing greater favorable respect to his blaspheming *enemies* than to his saints, in its giving the burden of the Old Testament promises only to the most public and distinguished crucifiers of the Lord of glory.

4. The same doctrine represents the Lord as making *unconditional promises* to men yet in their sins, contrary to his uniform denunciations of "Wo to the wicked, it shall be ill with him," and "Except ye [wicked Jews] repent, ye shall all likewise perish."||

5. 'His *principle* of giving the Old Testament promises to the natural Jews for a carnal possession, when applied to parallel passages, naturally leaves no promises in the former prophets for Gentile saints, as a heavenly and "everlasting possession." The very general modern application of this principle to the prophetic Scriptures, it is believed, has been, in a great degree, the cause of the many learned interpretations, now extant, which suppose the Old Testament not to foretel either the eternal life of the righteous, or the eternal wo of the wicked in the world to come.

6. The same principle of giving the divine promises to the natural Jews, in a carnal possession, represents the Lord himself as being "carnally minded," and as directly saying more in such promises to make his people "carnally minded, which is death," than to make them "spiritually minded," which "is life and peace."¶ It is also contrary to the apostle, who says, "We know that the law [or word of the Lord] is spiritual,"** and contrary to Christ, who says, "The words that I speak unto you, they are spirit, and they are life."††

7. The principle of thus giving the Abrahamic promises to the Jews, also interprets the words "everlasting" and "for ever,"‡‡ when joined with such promises, as not to be literally but figuratively understood, and as representing only a comparative moment of time. Accordingly, the principle, if applied to parallel passages,

* Gal. iii. 7, 9, 29. † Acts vii. 5. ‡ Heb. xi. 10-16. § Heb. xi. 13. || Isa. li. 11; Luke xiii. 3. ¶ Rom. viii. 6. ** Rom. vii. 14. †† John vi. 63. ‡‡ Gen. xvii. 8; xiii. 15.

naturally establishes, more firmly than any other single principle, the corner stone and chief pillar of the heresy of Universalism.

8. This giving of the promises to the latter-day Jews only, represents God as being partial, and as dealing unequally with the Jews themselves, of the same character; because it shuts out from the promise all those Jews, who are equally of Abraham's stock, who die in their sins previous to this supposed latter day return of the Jews to Palestine. Or should it be said, that the dead Jews will also all go back, at their resurrection, it would again involve the doctrine of Universalism, in its attempting to fulfil divine promises to unbelievers in the "judgment to come."

Finally :—For want of further limits on this subject, we recommend to all who wish more fully to examine it, the careful perusal of a tract, called "The Restoration of Israel, or the final Gathering of all the true Israel of God by faith to their own heavenly Jerusalem," which very thoroughly presents this whole question, and may be found at the Second Advent Book and Tract Depositories in this city and elsewhere.*

DISCERNING THE TIMES.

1. In our view, the present state of the world, morally and politically, in the menacing attitudes of the nations, and the universal preparations for war, is a state of things in perfect accordance with what we are warranted to expect in the last times.

2. There is a striking *analogy* between the state and expectations of the Church at the present time, and that of the Jews just preceding the first advent of Christ. They flattered themselves that they were soon to be delivered from all oppressions, and that all the world was to become subject to them. So the church, at the present time, is flattering herself that soon the whole world is to be converted and become subject to her sway. As the views of the former were ambitious and without foundation in the word of God, and resulted in a sore calamity, and sudden, awful disappointment, so will it be, if we mistake not, in the case of the latter.

A. DOOLITTLE, *Chairman.*

HENRY JONES, }
J. V. HIMES, } *Recorders.*

New York, May 13, 1842.

* 3d Discourse in this volume.

LETTER FROM H. JONES

To the Chairman and Brethren of the 3d General Conference on the Second Coming of Christ, at Portland, Me., Oct. 12, 1841.

BELoved IN THE LORD ;—As the distance and other circumstances of the occasion forbid my attendance with you, at this time, I would not mis-improve the opportunity of speaking to you by writing ; and will confine myself principally to the general PROGRESS of the doctrine and cause of the SECOND ADVENT in our land, so far as my own observation has extended.

PROGRESS OF THE DOCTRINE THUS FAR.

In the first place, it will be recollected that a few years ago, less than five, most of us were in Egyptian darkness, while death-like silence and slumbering reigned on the subject of Christ's second "*coming and kingdom*" "*at hand,*" so that we had not so much as heard a syllable of it from any quarter. But previously we were continually hearing from the pulpit, books, and in the private conversation and prayers of the saints, of the *spiritual* coming, *spiritual* kingdom, and *spiritual* reign of Jesus Christ with his saints on earth, and of the world *converted* a thousand years *before* his personal coming at the resurrection of the dead and judgment of the great day. But since the Lord put it into the heart of Brother Miller to commence publishing on this subject, many have been awakened one after another to inquire into and examine it for themselves. In seeing that this is the Lord's work, I have noticed that very many, and ministers too, have been led, as they have told me, to give up gradually their former views of a temporal millennium, by means unknown to themselves, who had not learned that others were doing the same before them. Having had opportunity personally to converse with hundreds, if not thousands of ministers on this subject, since giving my own attention seriously to it, I have seen, for several years, a constant and great increase among them of abandoning the expectation of the immediate "*conversion of the world,*" which they had supposed would introduce a millennial reign of Christ, with mortals yet in the flesh and on probation. Now they look for other things in the fulfilling of prophecy, not so flattering to the carnal mind, or to those who love the joys of time more than those of the heavenly kingdom to come. So far as I can ascertain, there are now among us, comparatively but few evangelical ministers who would seriously vin-

dicating a millennium of this world, or a universal reign of the saints on earth before Christ's coming personally and gloriously to reign on the earth renewed, for ever and ever. At the same time, the number is already very considerable, and fast increasing, of those who frankly admit their conviction, that the next great events which we are to expect, are the rapid preparation of the way and coming of "*the Son of man*" with his "*everlasting kingdom*" to "*judge the world.*"

I have taken particular notice that the young clergymen and students for the ministry, are scarcely any of them now advocates of a millennium in this world. One of them on his first going out from a professed orthodox theological seminary* to preach, informed me, not long since, that there were none of the students of that seminary now, to his knowledge, going out from there with the belief of such a millennium. And more than this, he said that the Professors of that Institution had acknowledged their conviction before the students that the Bible does not support the theory of Christ's spiritual reign a thousand years upon earth before his coming at the resurrection and judgment.

After all there is a great backwardness among settled ministers especially, to have the doctrine of Christ's second coming and kingdom at hand, presented in *earnest* to their congregations. And yet, as it appears, many of the same individuals approve of it, and would even like to have all classes hear it, where it could be done without disarranging their regular plans of labor, or involving their own responsibility.

Hitherto, ministers have permitted me, where I have proposed it, in hundreds of places, to preach once, or a few times for them, knowing that my subject would be "*Christ's coming*" "*at hand,*" or without a previous millennium, and have made no complaints to me afterwards. Though in this way of rapidly passing the country, religious excitements are not to be expected as the immediate results, it is most certain that *courses* of lectures on the subject given in almost any congregation, with a few praying souls united to sustain them, *would* produce an immediate excitement not soon to be forgotten in the din of worldly business. Under a proper presentation of the solemn events of Christ's coming himself to "*judge the world,*" both believers and unbelievers would as surely be excited, as that the virgins, both the wise and foolish, will awake on hearing the foretold midnight "*cry,*" "*Behold, the Bridegroom cometh, go ye out to meet him.*"

MEANS OF FURTHER PROGRESS.

With regard to the best way and means in general, for the further progress and spread of this blessed doctrine, it may be said

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that but very little can be done in it by human means in any way, until it shall be taken hold of *unitedly* by believers in the advent at hand, and as a *heart work*. Human popularity, talents, wealth, and all united, can accomplish nothing alone in the blessed cause. And yet, even *without* "*the things highly esteemed among men*," and *with* the Spirit and love of God abundantly shed abroad in the hearts of those "*who love his appearing*," wonders can be done in it, the same as in the days of the apostles, who took this latter course. They had consecrated their all to Christ and his cause, and had not in their profession much, if any thing, after which this world are pursuing as "*highly esteemed*." If, then, we would imitate them, and expect the success which attended their efforts, we must of necessity consecrate ourselves, *property*, and all, to the work, as did the 3000 pentecost converts, by selling their possessions and goods, and parting them, as found needful. Thus, with their united daily labors "*in the temple and from house to house*," in good earnest, they prospered in the Lord, who "*added*" to them "*daily such as should be saved*." With our multiplied other present facilities for efforts in this cause, it is now quite plain, that without this same spirit of apostolic consecration and united action, we shall make but slow if any progress in the spread of the gospel of the kingdom among the nations of the earth. There is a cross, to be sure, in thus taking hold of this work with an apostolic zeal and united consecration of ourselves to it. And so it was with Christ himself and his first followers, who have handed this precious gospel of the kingdom down to us. They even suffered death in doing it. And so must we be willing to do, if called to it, in carrying it forward as in their case, on their first receiving it. With such united and consecrated action on this subject, we can rely on having the support of the holy Comforter with us. Then will our strength be equal to our day. Then we can suffer all things for Christ's sake. And then, feeling that we and all are the Lord's, we can freely and heartily give up and appropriate the Lord's goods in our hands as the first saints did it, in preaching repentance, with the awakening consideration of "*the kingdom of heaven at hand*." Then we can either go out ourselves from time to time, preaching, with apostolic authority, Christ's coming and kingdom at hand, to wake up to repentance; or we can renounce all our worldly conformity, in finding means to retain such as *will* put their lives in their hands in forsaking all to go abroad in doing this self-denying work. And thus, as private Christians, even without going abroad, how might nearly all of us do much about home, occasionally, in going "*from house to house*," as did the first Christians in the same work.

In connexion with such a consecration as this, we should very naturally be so perfectly "*agreed*" in sentiment, feeling, and desire, that, according to the divine promise, we might "*ask what*" we

would, "*in prayer*," and it would be granted us. Then we might ask for the *pouring "out of" God's spirit upon all flesh*," and it must be immediately so done.

WANT OF UNION EFFORTS.

While these things are so, it is certainly a matter of sore regret, that there is, at present, so much want of a cordial union and co-operation in the case of certain individuals who also look for the kingdom at hand, in the efforts which some of us are attempting. I here allude particularly to the expressed unwillingness of certain advocates of the second advent near, to co-operate at all with us in Conferences for the general discussion of the great subject, assigning as a reason, *our* not maintaining some particular points in the doctrine as *they* believe it. They suppose we do not understand the prophecies so *literally* as they do, or that we do not understand the *restoration of Israel* to their own land, so *literally* as we ought, and therefore they have hesitated to act with us, and probably many are conscientious in standing aloof, because of some, in these conferences, believing in a *set time*, for the advent, different from themselves. But while we all design to act conscientiously, we should none of us, as did certain ones of old, "*forbid*" each other's "*casting out devils in*" Christ's "*name, because they follow not us*," in minor points of the great doctrine. Such a spirit, Christ once rebuked, and surely he will never approve it in us, nor prosper us in exercising it. And it is certain that our prayers and efforts for the "*kingdom*" actually to "*come*," will not prevail, till we put away all that is not of God, to give full place to his Spirit within us, in all we attempt to do in his name.

And is there not yet some fault among our very selves, already meeting in conferences together on the second advent? We some of us think differently as to "*the times and the seasons*," and of course, thus far, we naturally think differently as to the expediency of certain measures of each other in laboring in the common cause. But let us thank God and take courage, that so soon after our long slumbering over this subject, we are already so well agreed as we are in the most important and awakening points of the great doctrine; and let us co-operate with our whole hearts, in things wherein we *are* entirely *agreed*, remembering that it will not necessarily make us responsible for any mistakes we may suppose to be made by each other, while not ourselves sustaining them, and while allowed freely to disclaim them, when we think it needful.

WRITER'S PROOFS ON "RESTORATION OF ISRAEL," NOT ANSWERED.

With regard to the Return or "RESTORATION OF ISRAEL," some of you will recollect that my own Discourse, at the First General Conference, at Boston, on the second advent, was on this subject, which has since been published in its Report. In that Discourse I

pretended to prove, by incontestable evidence, both from Scripture arguments and other important facts, not previously before the American public, that the multiplied divine promises for the "RETURN" or Restoration of "Israel" "to *their own land*," were all designed by the Lord to be understood as promises for *all the saints*, or "*the Israel of God*" by "*faith*," and to be fulfilled in *their* being gathered at the "*resurrection*" from all their scattered locations, and brought home into their promised "*new earth*" or "*heavenly Jerusalem*," "*with songs and everlasting joy upon their heads*." And thus I maintained that the carnal Jews have nothing to do, as unbelievers in Christ, with any of those promises for Israel's return, while they as Jews are rather still under the curse of the Almighty, until they turn from their Judaism and infidelity to the faith of Christ the true Messiah, already once come. Those arguments and facts were presented with fairness and Christian charity for the examination of those who suppose that such promises are made to the natural Jews, and for *their* return. And yet, during the year since passing, no one of their number, to my knowledge, has even attempted to deny any of the previously hidden facts I then presented, nor to show that my Scripture proof on the subject was either false or sophistical. This neglect on their part, is naturally construed as an evidence of their finding themselves unprepared to answer the proof I then gave in support of my position, that all these returning promises belong to the *saints* in general, and not one of them to ungodly Jews. I have personally and repeatedly called on our brethren, the advocates of the carnal Jews' return, to answer those proofs against their theory, but still they remain unanswered, so far as I can yet learn. Some, to be sure, have to my face disavowed their belief in the theory which I gave, different from their own. And so have they written still in support of their own views contrary to mine, but without directly attempting to show my proof or principles of proof to be unsound.

These facts are now stated only in love to those thus differing from us, without wishing them to make concessions contrary to their own honest convictions on the subject. And still I would ask them, and even earnestly beseech those who yet stand aloof from us, (simply because of this discrepancy of opinion,) that they will no longer delay the examination of this whole question, fairly to weigh the proofs I have presented, and to admit their conclusiveness, if they cannot really prove them false. As before remarked, some have already attempted to refute these proofs, by further supporting their own theory separate from showing mine to be based on falsehood. But since I have attempted and professed fully to answer and prove their *own* arguments unsound, separate from the more direct proofs of my own, it must be considered unreasonable for them any further to present them, until they shall have at least undertaken the task now required of them. Surely this is

the only way of discussing the subject, in hopes of ever becoming agreed thereon, that we may be no longer parted in our labors to promulgate the powerful doctrine of the second coming and kingdom of the Messiah at hand.

IMPORTANCE AND SURE SUCCESS OF UNION LABORS.

And now could we, by examining each other's positions and proofs, become so *agreed* in all parts of the doctrine as readily to work together in disseminating it like the apostles and disciples who were its first united advocates; and should we now thus unitedly receive the fulness of the Spirit of the Lord as they did, we might, as promised, ask what we would in prayer unto God in Christ's name, and it would be granted. Then being agreed as touching it, we might ask for the "*Spirit*" of God to be *poured out upon all flesh*," &c., and it would be immediately done. Then we might thus ask for the midnight "*cry*" to be "*made*," and for all the wise virgins to hear it and to trim their lamps; and for "*the Bridegroom*" or Christ immediately to come from heaven to go in with all his saints "*to the marriage supper of the Lamb*;" or, which is the same thing, we might ask for the immediate spread of "*this gospel of the kingdom*" "*at hand*," throughout "*all nations*," and for the glorious "*kingdom*" then to "*come*" on earth, and for God's "*will*" then to "*be done on*" the same "*earth*" at that time renewed, and at the resurrection, "*as it is in heaven*," and it would be done without delay, and in its own time.

Finally, let us not cease to exhort and "*comfort one another*" daily "*with these*" blessed "*words*" of the Lord's foretelling and describing the great events of his glorious coming kingdom on earth, now specially "*at hand*." And let us by prayer and the continual use of "*the sword of the Spirit, which is the word of God*," and by every other means required of us, do what we can to persuade all classes immediately to repent and fully prepare to meet the Lord in his soon coming with the hosts of heaven above, to take "*the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven*," and to give it "*to the people of the saints of the Most High*," and when all unbelievers as "*children of*" this now "*under*" "*kingdom*" "*shall be cast out*." Requesting your prayers, I subscribe myself, affectionately, your brother in this joyful hope.

HENRY JONES.

New York, 106, 8th Avenue, Oct. 4, 1841.

[*Signe of the Times.*]

REPORT

*Of the Second Advent Convention, held at the Broadway Tabernacle,
New York, Oct. 26th and 27th, 1841.*

THE CALL.

NOTICE. GENERAL CONFERENCE ON CHRIST'S SECOND COMING.

TO BE HELD AT THE BROADWAY TABERNACLE,

Tuesday, Oct. 26th, 1841.

THIS Convention will sit two days. The regular exercises will commence at 10 o'clock, A. M., at 3 o'clock, P. M., and at 7½ o'clock in the evening. The time will be mostly occupied with discourses, or lectures, bearing directly on the above named subject, by those familiar with the several parts of the question they may be appointed to discuss.

In the choice of speakers for the occasion, no preference will be given to any, merely for their peculiar sentiments on minor points, such as "*of the times and seasons*," or of the work of the Lord yet to be done in preparing the way for the Son of man to come; while a union of effort is proposed among all who love the personal and glorious appearing of Christ with his everlasting kingdom, at the resurrection of the just; and who look for it as even now specially "*nigh at hand*." In sustaining this union-mode of assembling, it should be distinctly understood that every speaker will consider himself alone responsible for the peculiar sentiments he may present. In this way, neither speakers nor hearers can be justly accounted as participants in any sentiments not their own.

The present general and increasing inquiry on this subject: "*Watchman! what of the night? Watchman! what of the night?*" seems fully to authorize this assembling; and also the prophetic answer, as given by the Watchman: "*Behold the morning cometh, and also the night, and if ye will inquire, inquire ye, return, come.*"

The Conference is not for the organization of a new sect, party, or society; nor for assailing others of any party or sentiments different from our own;—but we meet for general edification and instruction on the Second Advent, that we and others may be quickened by the doctrine, to a full and speedy preparation for the coming of “*that great and notable day of the Lord.*”

HENRY JONES,

In behalf of Gen. Con. Com. of Correspondence.

HENRY DANA WARD,

Secretary of the Com. of Arrangements.

This call was personally addressed to the clergymen of the city and vicinity, accompanied by the following note:

Accompanying this is a general notice, to which we respectfully invite your special attention. In his last conversations, our Lord promised to be absent but a “*little while*,” and the last words of his mouth, before his ascension, testify: “*It is not for you to know the times*,” and the last words of Revelation assure us: “*Behold, I come quickly.*” The primitive ages of the church expected him; the age of the Reformers and puritans looked for him; the martyrs in all ages have anxiously waited for him. Do we faint, because his chariot-wheels delay? Do we doubt whether “*he that shall come, will come, and will not tarry*?” The Holy Word is sure; and we, in the faith of the Word, invite you to meet in conference, that the hands of the faithful may be strengthened by discourse, and all hearts may be humbled in “*looking for and hasting unto the coming of the day of God.*”

H. D. WARD,

Secretary of Preliminary Meeting.

H. JONES,

One of the Committee of Correspondence.

New York, Oct. 16th, 1841.

At the opening of the Conference in the Vestry of the Tabernacle, Rev. Henry Jones, of New York, led in the services of singing, reading of the Holy Word, and prayer, which manner of opening was followed in all the sessions of the Conference. Mr. Jones then gave a discourse on “*THE KINGDOM OF GOD TO COME ON EARTH,*” included in this work.

The Rev. J. V. Himes, of Boston, addressed the Conference, in a train of eloquent, solemn, and highly interesting remarks, enforcing the doctrine, and giving it a practical application to the heart, in the spirit of inspiration: “*Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.*” Mr. Himes also spoke of the prevalent coldness of the church toward this faith, and her depart-

ture from sound doctrine to embrace a vain hope of this world's conversion to the gospel.

Mr. Henry Dana Ward called attention to the fact, that during the first three centuries, the church watched anxiously for the coming of her Lord, being much of that time in the agony of persecution; but when imperial dominion suddenly came into her hands through Constantine, and she was dandled upon the knee of royal favor, she cooled in the ardor of her desire for the coming of her Lord, until she fell away into the arms of the Roman bishop, and into the enjoyment of the kingdom of this world.

The exercises were concluded with singing and prayer by the Rev. J. V. Himes.

Tuesday, P. M., Oct. 26. At two o'clock, many were assembled for prayer and exhortation. At three o'clock, the regular session of the Conference was resumed. The religious services were conducted by the Rev. Josiah Litch, of Boston; and an address on "Israel and the Holy Land," by Henry Dana Ward: the aim of which was to prove that the witness of the Old Testament and of the New Testament is to one and the same thing, called by different names, Israel and Christians, Canaan and the kingdom of God; but mainly intending one and the same people, who are found worthy to attain *that world* of promise, and are the sons of God by the resurrection of the dead. Three axioms were guides to the doctrine of the discourse. 1st, "The testimony of Jesus is the spirit of prophecy," whether in the Old or New Testament. 2d, The Old Testament ought to be interpreted in holy conformity with the New Testament. 3d, The Old Testament ought to be understood on the subject of the resurrection in harmony with the Pharisees, and not with the Sadducees, whom our Lord put to silence. The address admits of the return of the natural seed to Palestine, if it may please the Lord; but shows that no return in the flesh can fulfil the literal promises made of God to the Fathers, SAVE BY THE RESURRECTION OF THE DEAD. It freely discusses the vexed question of the Jews' return, giving reason to believe that the Holy Land can only be found, where it was once lost, amid the purity and immortality of Paradise, unto which the second Adam will restore his followers in the regeneration.

Tuesday evening, Oct. 26. Meeting for prayer, at half past six. The regular session opened at half past seven, with religious services, conducted by Rev. P. T. Kenney, of Willimantic, Ct. Sermon by the Rev. Josiah Litch, of Boston, upon the vision in the seventh chapter of Daniel, as fulfilled (especially in regard to the fourth beast) by the history of the Roman empire, from the days of the Cæsars through the period of its unity, and of its division into ten kingdoms, and of its submission to the sway of the Roman Pope. The preacher showed himself a master of his subject, and chained the attention of a large audience, by the simple exhibition of divine

truth, in proof that the days of the fourth and last brutal form of empire are almost numbered and finished; and the coming of that kingdom which shall never pass away, nor be given up to other people, nor be destroyed, is nigh, even at the doors. Rev. Mr. Himes followed in pertinent remarks of thrilling interest, and concluded the meeting with singing, and the usual benediction.

Wednesday, A. M., Oct. 27. Religious services were conducted by the Rev. Mr. Wait, of Newark, N. J. Mr. Bruce read a communication from some of our brethren in Boston, advocating the literal return of Israel according to the flesh, in a well studied article, maintaining the previous coming of Christ to lead them to the Holy Land. Rev. Mr. Himes, of Boston, also read a communication from Rev. Mr. Fleming, of Newark, N. J., full of encouragement to the hope of the Conference, which the author could not himself pronounce through the failure of his voice, (given in this work.)

Wednesday, P. M., 3 o'clock, Oct. 27. At the close of the prayer-meeting the session of Conference was resumed. The religious services were conducted by Rev. J. Litch, and an address on "*The hope of Israel*" was given by Henry Dana Ward, (found in this work.)

Conference, Wednesday evening, Broadway Tabernacle, Oct. 27. The last session of the Conference was held in this spacious and beautiful place of congregation, amidst a much larger audience than at any previous meeting. At half past seven o'clock, the Rev. John Lindsey of this city, by request, took the chair. The services were opened by singing, reading of the Word, and prayer. The Rev. John Lindsey then announced the following religious sentiment:

**"THE KINGDOM OF GOD PREACHED IN THE GOSPEL,
IS A FUTURE DISPENSATION NEAR TO COME."**

Mr. Lindsey then introduced to the audience the Rev. Josiah Litch, of Boston; Mr. Litch said, the kingdom of God is not a dispensation which has existed, or which does exist; but it is a sinless, glorious, and eternal kingdom to come, into which all the people of God will be gathered out of every kindred, tribe, and people in the end of the world, and in the resurrection of the dead. It is absurd to suppose, as many do, that this kingdom is come in the gospel dispensation, that the church visible is the visible kingdom of God: for certainly the proud and hypocritical are sometimes in the church, and in the gospel dispensation; but such cannot enter the kingdom of God. The Lord said of John the Baptist that he was the greatest of men, but the least in the kingdom of God is greater than he. Many, therefore, supposing this dispensation of the gospel is that dispensation of the kingdom, also suppose that

the least in the church is greater than John the Baptist. John, who was, by the Judge of all, ranked above Enoch that did not die, and above Noah that was saved in the flood, and above Abraham the father of all them that believe, and above Moses that conversed with God face to face, and above Joshua, Samuel, David, Solomon, and all that ever were born, he is supposed by such to be less than the least, trembling, halting, stumbling Christian; because this church dispensation is the kingdom of God! But the idea is absurd. The kingdom of God is that glory which is to be revealed in the end of this world, and which Christ displayed to eye-witnesses in the mount of transfiguration. Christ had said some were standing there who should, before death, see the Son of man coming in his kingdom; and then he took Peter, James, and John with him into the mountain, and showed it to them, that they might have strong assurance of faith in his coming with power and great glory, to dispense righteous judgment to all, in the kingdom of God. How excellent is the majesty in view of which the apostles were overcome! Flesh and blood cannot inherit the kingdom of God, but those only who by patient continuance in well doing, attain unto the resurrection of the dead in Christ, and in him unto eternal life in the Paradise of God.

The Rev. J. Lindsey next introduced to the audience Mr. Henry Dana Ward, of the city of New York, who said the kingdom which had been described was a future dispensation, following the present, or gospel dispensation, as the gospel followed the Mosaic dispensation, and that the patriarchal, and that, before the flood, and that, the dispensation of Paradise before the fall. The kingdom of God will be a future state of immortality in the close of the gospel dispensation, like unto, but more glorious than that of Adam in Eden: it will be the dispensation of the fulness of times, in which all things in heaven and in earth are to be gathered in one, even in Christ, and he will make restitution of all things which God has spoken by the mouth of all his holy prophets, since the world began. Some suppose this kingdom began on the day of Pentecost; but then it should seem as if Peter might have quoted the word of our Lord and Master sooner than that of the prophet Joel; and have drawn strong assurance from the fact that here they saw the kingdom of God come, which the Lord Jesus had told them was at hand; whereas, Peter makes no allusion of this sort, but says this is what Joel foretold should come before the great and notable day of the Lord, when he will come to judgment in his kingdom: and the dread of this coming to judgment alarmed the people, and made them, in view of the precursor of that notable day, cry out: "Men and brethren, what shall we do?" Some think it wrong to expect the Lord personally to reign on the earth: yet they pray daily, "Thy kingdom come, thy will be done in earth, as in heaven;" and when this prayer is answered, as un-

doubtedly it will be, sin, which is the transgression of the law, must cease; (for there is no transgression in heaven;) and when sin ceases, death dies, and they that are dead in Christ, rise from the dead. An entire and unlooked for change will come over the earth, when the Lord's prayer is answered, rendering it an abode worthy of the saints, and of the Lord from heaven. This is no fanatical doctrine, but one which that sect among us least fanatical is most forward to countenance. Mr. W. said his fathers were Puritans, and he is not to be supposed partial to episcopacy; but whoso says the Episcopal church are in the lead upon this doctrine of the Lord's coming, says true; and while adhering to their prayer-book and the Bible they must be forward in the work. Mr. W. closed with the reading of extracts from an Episcopal letter, whose Rev. author has recently returned from England, describing his observations among the established clergy and the Dissenters, and his confidence in the hope of the near coming of our Lord.

The Rev. John Lindsey next introduced to the audience the Rev. Joshua V. Himes, of Boston, who said it fell to him to speak of the times of the kingdom of God preached in the gospel, that it is a future dispensation *near to come*, and as he conceived, very near. He is shut up by the near termination of the prophetic periods, to the conclusion, that the days of this world are drawing towards a close. He is not ashamed to own his faith in the word of God, and should the event prove he is now mistaken, as to the time, it cannot make him ashamed of the ground on which he rests his belief. The 2300 days of the prophet Daniel, the time, times, and a half of the same prophet, and the seven times, or double of the time, times, and a half, the three and a half years, the forty and two months, the 1260 days, are all taken for definite periods; and with the addition of the forty-five years, and in Daniel on the right numbers, they terminate all in one and the same year. (Some few were going out.) The theatres are not out yet. It were better to be found here at the Lord's coming, waiting in holy expectation of his approach, than to go with the scoffers who mock at his delay. How glorious if he should find us engaged in his honorable service, waking up the slumbering virgins with the midnight cry: "Behold the Bridegroom cometh: go ye out to meet him!" With the overthrow of the independence of the Ottoman empire, when the sultan became the creature of the Christian powers, the sixth trumpet ceased to blow. The seventh is about to sound. All the types of the Sabbath, of the Jubilee, and of the times, terminate in the end of the sixth millennium; and in the consummation of all things, when the last trumpet begins to sound. The signs of the times, the wars and rumors of wars, and the Laodicean state of the church, all indicate that the consummation is near. Christ will soon have the heathen for his inheritance, not to convert them by his gospel, but with the rod of his power to dash them in pieces, like a potter's

vessel, and to give them with the beast and false prophet to the burning flame, which devours before him at his coming to judge the earth with righteousness and the people with equity.

The most profound attention was paid to the stirring eloquence of the last speaker, and the stillness of the audience throughout the services of more than two hours, was proof of their deep interest in the sentiment of discussion, that "*The kingdom of God preached in the gospel, is a future dispensation near to come.*"

The Conference closed with a hymn and benediction.

Thus in weakness have we described the proceedings of the Conference, which were exhibited in power. A deep and solemn impression was made on many hearts, the fruit of which we trust will appear to the glory of God now and in the great day.

AGAINST FIXING THE TIME.

"*It is not for you to know the times or the seasons which the Father hath put in his own power.*"—Acts i. 7.

It is known to you, Messrs. Editors, that some of us, who heartily accord with you in respect to the duty of waiting for the coming of the Lord, have a different view of the set time, from that usually advocated in your columns; and it is my purpose in this communication to give some of our reasons in support of our views, that neither you, nor your readers, may be in doubt of the ground we occupy among the supporters of the Signs of the Times. I do not write or send it, in the spirit of *opposition*, but only of simple *declaration*, that all your readers may know the truth, as it seems to us, who refuse to receive the *date* of the Lord's coming, whether it be 1843, or 1866, or 2000, or a thousand years to come, at the hand of any man.

The first reason I give, is this: The gospel dispensation is that under which we live, and the Founder of this dispensation declared of his own coming, to end it: "Of that day and that hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father. Take ye heed; watch and pray; for ye know not when the time is."—Mark xiii. 32, 33. The prophecies of Daniel were as well known *then*, as they are *now*; and if *they* could enable one to tell the precise date now, they *could* have then enabled both men and angels to tell "*when the time is.*" Certainly the Founder of this dispensation must be supposed to know the time of its end better than any man; but he declares it was not revealed to him: and no new revelation for our guidance has been made since the sacred canon was closed up. Any distinction be-

tween "*that day and that hour,*" and *that year,* seems to conflict with the general tenor of the Scriptures; and especially with the practical use which our Lord makes of the fact of our ignorance of the time, to wit, "*Take ye heed; watch and pray; for ye know not when the time is.*"—Mark xiii. 33. The injunction to watch and pray, "*for ye know not when the time is,*" I believe is as true and important to-day, as when it was first spoken to the chosen apostles: ("*ye know not when the time is.*")

A second reason, (for I must be brief,) is the text at the head of this article: "It is not for you to *know* the times." This is as true as when it was first spoken, and does not mean "the times of" the natural day, or hour, of the Lord's coming; but it means "the times" of the kingdom generally. The Father did not intend we should *know* them; and for this cause he has *put them in his own power*, that men may be constantly on the watch, and never at liberty to say: "The Lord will not come this day, this year, this century, or these thousand years, but he will come at *such a time*!" (not as 1843; but, "as ye think not.") If the time were *revealed*, it would be put out of the Father's power: it must come according to the word; for "*the Scripture cannot be broken:*" but "the times and the seasons," the day, hour, year, century, and season, the Father has not revealed, but has put in his own power, to protract or to shorten the days, according to his own good pleasure.—General indications are given, and it is wonderful that they are so given, that men of the soundest learning and piety, in all ages of the church, from the apostles to this day, have looked and waited for the coming of the Lord in their age. This was the Lord's avowed object of concealing the time, that men might watch and pray and not faint, though it should be long delayed. And to set the time in any year, is giving a license to dispense with watching until that year: which is of the same nature with a license to dispense with watching many years, only using the license with more or less moderation. But the Lord himself forbids, and all divine revelation forbids, that any man should know the *times*, which, to my understanding, means more than the day or year of his appearing.—"From all men is concealed the day of Christ's appearing, that not one *age* only may be saved, by knowing of his coming, but all ages, *while in every one of them singly*, the coming of Christ is their *hope*."—St. Chrysostom on Matt. xxiv. 42.

In pursuing this subject, I quote from a manuscript concerning "The kingdom of God," some words concerning the precise era, framed nearly to my present purpose. What we have said regards the world's end, whenever that may be; but as some among us speak confidently of this particular date, we refuse not to express our opinion. We do not regard particular dates. They give liberty for their time; while the word cautions the world to be constantly on guard, watching *continually* for the coming of the Lord,

and not looking for him at any one date, so as to excuse ourselves from being found of him at another. Doubtless, there is a set time in which the Lord will come; and men might find it out, if the Father had not put it in *his own* power; and, perhaps, they have found it out; we cannot contradict them, and will not; but we are ourselves admonished *to watch*, and to leave the particular date wholly with the Lord. We know it must come; and he knows precisely when, and he assures us he has not told the time: and any thing he has revealed, as to the time, is not so much that we may divine and foresee and foretell the time, as that we may be ever prepared for it. The Lord sent Jonah to Nineveh with a message so couched, that Jonah foresaw the event, though sure to follow, would not come exactly in *his* time, and, therefore, he at first declined bearing it: "*Yet forty days and Nineveh shall be overthrown.*"—Jonah iii. 4. The prophet built him a booth, and sat down to see what would become of the city: and he was vexed when the Lord spared the city, and he prayed and said: "O Lord, was not this my saying, when I was yet in my own country? Therefore, I fled before to Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness; and repentest thee of the evil."—Jonah iv. 2. And now, if the year expire in which the Lord is understood by many to have said he will do by this world as by Nineveh, within our day, so that one may go out upon the mountains and watch, to see what will become of the world in the end of these years, the gracious God and merciful knows how to keep his word, and yet to disappoint his prophet; *how to prolong the day of grace*, and the time of the world; and also how to keep his word, and yet to shorten the days.—Matt. xxiv. 22.

We see the calculations of men who estimate the sum of this world's years to be in 1843. We could not make a calculation so accurate and complete. We thank them for making it, and have no objection to offer to one or another figure in the column, or to the footing up. All seems to be plainer than could be expected; but after all, it is not so plain as this: "*It is not for you to know the times:*" or this; "Ye know not *when* the time is;" and it is not so plain as the word to Nineveh, by Jonah, when the vexation of the prophet, in his disappointment, led him to pray; "Take, I beseech thee, my life from me, for it is better for me to die than to live."—Jer. iv. 3. Neither is it so plain as the word by Jeremiah, respecting the time of the punishment of the land of the Chaldeans, in the following words: "And it shall come to pass, *when* the seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and *will make it perpetual desolations.*"—Jer. xxv. 11, 12. These words were so spoken, that we might have confidently expected, not only the fall of the Assyrian domin-

ion at the end of seventy years ; but, alas ! the desolation of Babylon, which *is* desolate, but which remained a proud capital in the days of Alexander, above two centuries after the termination of the seventy years' captivity.

These were times no less definite, than the 2300 days of Daniel ; the time, times, and a half of the same prophet, and of the Apocalypse, and the three and a half years, forty-two months, or 1260 days of the prophets. They are all definite marks of time, so given and expressed, as to keep up the attention of believers, and to lead them shortly to expect the end : and at the same time capable of expansion from days to years, and of both shortening and protraction, according to His will, who has put the times, and the seasons in his own power. Therefore, the dates, *though accurately ascertained*, are not to be relied upon until God gives them up by their accomplishment, and thus renders them from his own hands into the hands of his servants. This is the full length of our view of the times of the Lord's coming, connected with any particular date ; and the breadth may be taken as follows.

We have known men in all ages of the church, from the days of the Thessalonians to this good hour, who have had very clear perceptions of the end of this world, and of the beginning of the world to come, in *their* time ; great and good men, the best of men ; learned and pious men, the lights of the world, have left on record their expectation of the end of the world, and of the coming of the Lord in his kingdom quickly, even in their day, and such will doubtless continue to be the history of the world, until the end comes. And there have been and are set times for this great event, from the destruction of Jerusalem, A. D. 70, and from the end of the first century, to the year A. D. 2000 and upwards. Their reasons for their conclusions, who have set the times, are convincing to others besides themselves ; and periods have occurred, when all Christendom was agitated with the alarm occasioned by the strength of these public convictions. The fiery comet, the fearful earthquake, the lights in the north, the falling stars, have at times struck the nations with terror ; and preachers have been known to wait the hour of doom in the desk, exhorting their people to have faith in exercise, to meet the awful catastrophe ; and in this age men of warring eminent, and of unquestionable piety, (Faber and Smith,) are known to have foretold by the prophets many things which should come to pass, respecting or growing out of the French Revolution, and the fall of the Ottoman Porte, which things they have lived with us to prove mistaken in the time. To all such the word is spoken : " It is not for you to *know* the times or the seasons, which the Father hath put in his own power."

Therefore, we learn to put no great confidence in the predictions of prophetic times made by our contemporaries. We rather hold fast the form of sound words, in which the faith once for all was

delivered to the saints; to wit: "The kingdom of God is come nigh unto you;" and wait continually for its manifestation, willing at the same time, that every other man should minister in the office to which God has called him, whether prophesying, ruling, teaching, or exhorting, only let him do it according to the analogy of faith: for manifold more dissensions arise from distortions of the faith, than from open heresies.

Before dismissing this topic, we observe, that the people, of all others, vexed at certain men for fixing dates to future events, are the same who have favorite dates of their own to watch for; and, therefore, their true vexation arises not so much against the *foretelling of times*, which they themselves practise, as against the particular time foretold, which conflicts with some favorite view of their own. Where is the sin, or shame, of *fixing a date* for the end of all things, more than for *fixing a date* within which that end cannot come? Both classes alike attempt to *fix* times; and the smaller class are not the greater sinners. Those who limit the times to two years, are no more transgressors for this, than those who extend them a thousand or more. They are alike dealers in prophetic times; but the larger class on much the larger scale. Men think it *good* to calculate that this world will continue yet a thousand years at least; but to calculate that it will continue only two years, is the height of presumption; and it even excites the ridicule and contempt of the larger prophets! We have nothing to do with either of these, but to moderate the assurance with which one calculates this, and another that *fixed time*; besides, we like to see fair play, and to defend a small minority for taking the liberty which the great majority freely use, to discuss and pre-determine the times.

"But Mr. Miller and others undertake to say the world will end in 1843." On the contrary, Dr. Scott and others undertake to say, "The world will stand above a thousand years." Neither party attempts this by any light, except through the Bible; and the American Captain is as free to that, for the foreseeing of *two* years, as the English Doctor of divinity, for the foreseeing of *one thousand*. We blame neither, we thank them both: they speak according to the wisdom given them. We thank them without following either, and we cheerfully maintain the right of the minority, however small, when the great majority are ready to trample and to scoff them down, at the same time they themselves are foretelling on a broader scale, five hundred to one.

This is the length and breadth of our opinion relative to fixed times. It is not forwarded to you, Messrs. Editors, in a controversial spirit, but with the desire, humble and honest, to be held personally responsible, only for that I personally hold; and to be instructed in any matter on which I may seem to differ without reason. It is one of the blessed fruits of the doctrine of our Lord's near

coming, that men can walk together who differ on other points, while they accord in "*that blessed hope*." I wish to encourage your circulation, and to multiply the number of your readers, and I ask the insertion of this, not for debate, but for the liberty of opinion to hold with our Lord: "It is not for you to *know* the times, or the seasons, which the Father has put in his own power;" while I am with you expectant of his coming and kingdom.

HENRY DANA WARD.

Shrewsbury, Mass., Nov. 15th, 1841.

[*Signs of the Times.*]

COMMUNICATION

Of Elder L. D. Fleming, read at the Second Advent Convention, New York city, Oct. 27th, 1841.

DEAR BRETHREN:—In the providence of our heavenly Father who does all things well, I am permitted to meet with you on this occasion, which to me is fraught with deep interest. Were it practicable I should be happy to say much. But, deprived as I am of the power of speech, and having as it were but a few moments to commit my thoughts to writing, I shall on this occasion offer but little.

The theme that has called us together, is one of unutterable interest and importance; and to enter into the merits and spirit of it as its character demands, especially in this fastidious and unbelieving age, requires not a little faith—not a little moral courage—not a little self-sacrificing devotion, and uncompromising zeal. Entertaining the faith we profess, of the *very near* approach of the Saviour,—the Lord from heaven, it seems to me, that, most emphatically, *what we do, we must do quickly. What our hands find to do, we must do with our might.*

We are commanded to stir up each other's minds by way of remembrance, and *so much the more as you see the day approaching.* The might and force of this expectation is accumulating every hour. Yes, *more* and *more* as we see the day approaching.

Brethren, it is most strikingly befitting us to heed this command. And, in assembling on this occasion, and all similar occasions, we are, I apprehend, stirring up each other's minds, and at the same time giving the midnight cry, "*Behold the Bridegroom cometh.*" But it is a lamentable truth, that amid all the signs both in heaven and earth, the deep slumbers that sit upon the church and the world are too slightly broken. But does the apathy of a slumber-

ing church, or the infidelity of a mercenary world, lessen in our minds the evidence of the near approach of the Saviour to take vengeance on the ungodly, and receive his weary bride home? By no means. Such a state of things is in perfect character with prophecy. God has ever taught by analogy, and still continues to teach thus. At the first advent of our Lord, the Jews were governed, in reference to it, by a carnal view of the subject. They were looking for the appearing of an ambitious prince, who should establish a temporal kingdom, and subject the whole world to them as a nation. In this they were disappointed. Their ambitious and selfish views blinded them to the truth, and incited in them a distaste for the gospel and its glorious promises. They loved their own chimerical notions better than the wisdom and goodness of God, as revealed by the *true Messiah*. When the apostles reasoned with them from the Scriptures, to show them that the life, and death, and resurrection of Jesus were the precise fulfilment of prophecy, they treated the subject with utter contempt. They rejected the counsel of God against themselves.

How is it with the church, as a general thing, at this time? There is a singular analogy between the spirit and expectations of the church at the present time, and the Jews, when Christ first appeared. The church is now entertaining carnal and ambitious views of a temporal millennium. It is calculating that the Saviour will soon make a spiritual appearance, through the influence of which the whole world will be brought into subjection to its reign. But, I ask, does this expectation comport with the declarations of Scripture on this subject? By the sacred oracles of God we are informed that "the wheat and the tares are to grow together until the harvest." That it shall be as it was in the days of Lot, of Noah, of Sodom and Gomorrah, &c. Things will proceed in an ordinary manner, until, suddenly, in an unexpected hour, "the Lord Jesus will be revealed from heaven in flaming fire, taking vengeance on them who know not God and obey not the gospel of our Lord Jesus Christ." Is it not strange, that with all these admonitions standing out in bold relief on the admonitory pages of the New Testament, staring us, as it were, full in the face at every step, I say, with all these, is it not singular that the church can calmly receive the opiate that deepens her slumbers? Oh! what a strange delirium will sit upon her, when the shrill trump of the Archangel shall arouse her from her stupor, to realize the awful realities of the truth of the midnight cry. Too many, I fear, will awake, finding their lamps without oil, and be wholly unprepared to enter in to the Marriage Supper of the Lamb.

The coming of Christ in his glorious kingdom, was a theme that consoled the apostles and first churches amid all their tribulations. That the warfare of the church will be ended before the appearing of the Saviour, we have no promise. To that event the primitive

Christians all looked for the consummation of their hopes and their sufferings. The circumstances as contemplated in a temporal millennium, are wholly inconsistent with a state of discipline and probation. There can be no virtue without conflict—no victory without a struggle—no triumph without an engagement. The promises are made to none but those who fight the fight of faith, and *overcome*. The Master says, to him that *overcometh*, “will I give to eat of the hidden manna,” &c. Rev. ii. 17. “He that *overcometh* and keepeth my words unto the end,” and verse 26—“He that *overcometh* shall be clothed in white raiment.” “*Behold I come quickly.*” “Him that *overcometh* will I make a pillar in the temple of my God.—To him that *overcometh* will I grant to sit with me on my throne, even as I also *overcame*, and am set down with my Father on his throne.” Did Christ live as our example? As such, then, it was adapted to the wants of his people in the midst of temptation and conflict. Hence that example would be wholly useless and inappropriate to a millennium church. For these, there could be nothing to *overcome*, hence we could not be *overcomers*, so no promise would extend to us. But no, brethren, we are to live in conflict till the Master return. And to him that *overcometh* will he give a crown of life that will *never* fade away.

By anticipation we can now adopt the words of God by the prophet Isaiah: “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, for her warfare is (*nearly*) ended.” Yes—behold the Judge standeth at the door. The prayer that has so long been offered up, “*Thy kingdom come,*” will soon be answered. Hence, dear brethren, we should have our conversation in heaven; from whence also, we look for the Saviour, the Lord Jesus Christ. And when Christ who is our life shall appear, we shall also appear with him in glory. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words.

Yes, to those who love his appearing, he *will* come the second time without sin unto salvation. If we are faithful our own eyes shall behold him. We shall see him for ourselves and not another. O, transcendent thought! Shall we see that head that was once crowned with thorns?—Those feet that Mary washed with her tears, and wiped with the hair of her head? Yes, beloved, if we are faithful we *shall soon* see him, for he saith, “*Behold I come as a thief.*” “*Behold I come quickly!*” He which testifieth these things saith, *Surely I come quickly—Amen.—Even so, come Lord Jesus.*”

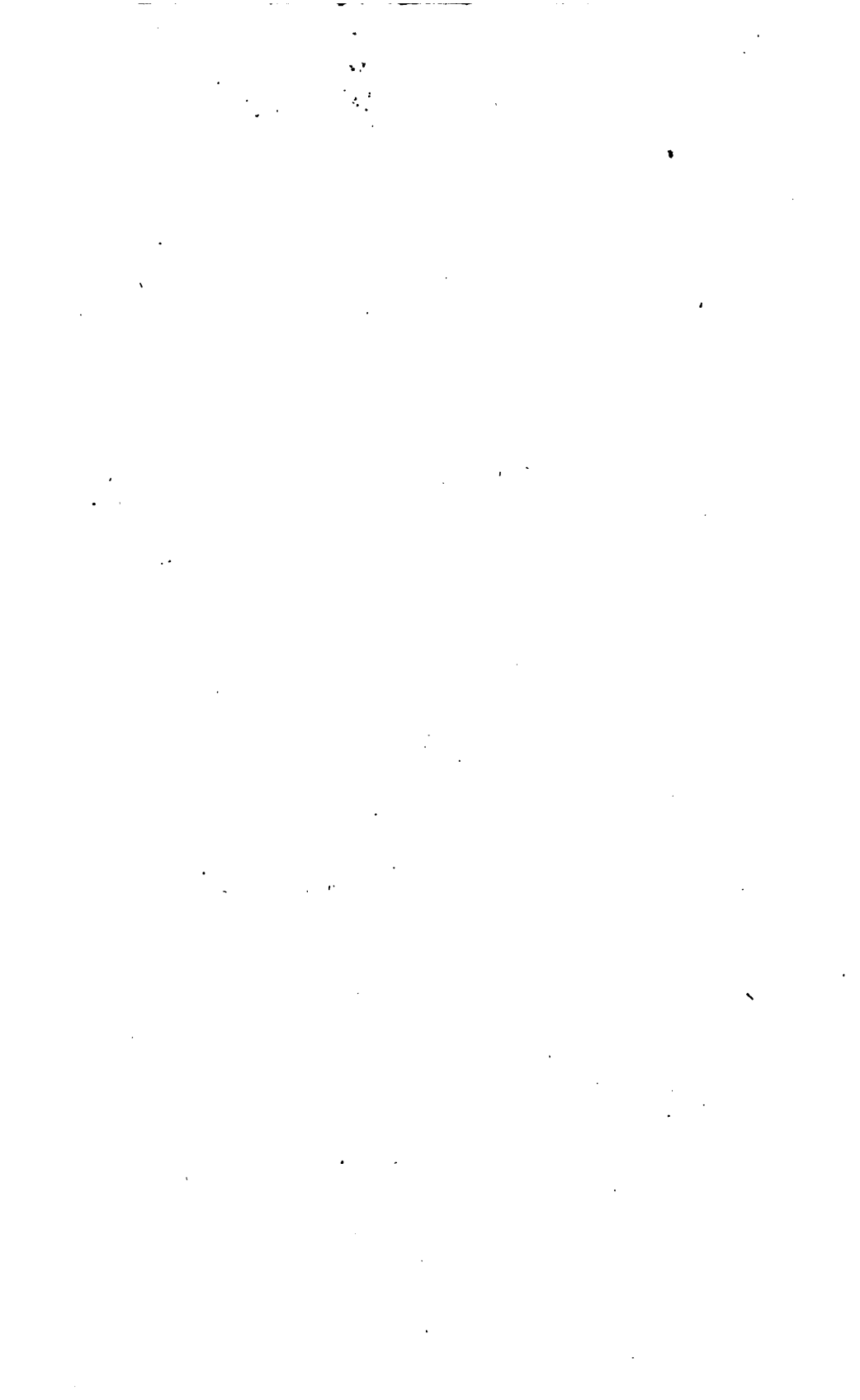
Newark, N. J., Oct. 26th, 1841.

[*Signs of the Times.*]

32 "BRETHREN, LOVE ONE ANOTHER."

THIS exhortation of the beloved John was long and truly regarded by Christ's early disciples. They *did* love one another. The world saw it, and acknowledged it. They were united in constantly looking for their Lord's coming again from heaven, with his kingdom, to judgment. But now, and for some time past, the church has been looking, not for their Lord's personal and glorious coming, but for a *thousand* years or more, of peace, prosperity and triumph, on this old earth, still under the "*curse*," (Gen. iii. 17, 18; Rev. xxii. 3,) before the return of Christ with his kingdom, at the resurrection. And how great the present contrast also, in regard to their love to each other. Then they were united as one "*sect*," though "*everywhere spoken against*," and they strictly watched against "*divisions*" among themselves. But now, see the Christian church alienated and severed into hundreds of divisions. And see them actually *smiting* each other "*with the fist of wickedness*," while saying "*My Lord delayeth his coming*," till after they have had a millennium in *this* world. And now, even in the same sect, or one party, frequently the same hostilities exist. And many times, neighbors have lived together in peace till joining with these conflicting sects, when immediately they have become alienated, and apparently encouraged in such alienations by their not looking for their Lord's near coming to judge them.

And now, dear brethren in the faith and hope of Christ's near coming in his kingdom to judgment, let us imitate the primitive saints, not only in our looking constantly for this great and glorious event, but also in our firm union in the *one* body of Christ, and in our Christian affection for each other, though many of us as yet hold a standing with conflicting parties who look *not* for their Lord. It is hoped that the time is very near, when those professing to expect the Lord from heaven soon, *will* unite in brotherly love, and in their labors for the spreading of this quickening and heart-cheering doctrine of the "kingdom of heaven at hand." I offer this remark, from having witnessed a disposition in some who also look for the advent near, not to co-operate in second advent labors with others of the same faith, because we do not understand the prophecies as foretelling the Jews' return, as they do. But if our own dear children were sound asleep on the rail-way, in the darkness of night, and the engine at hand, would we not at once, co-operate in efforts to rescue them as fast as possible, without a moment's delay, even if we had not agreed as to certain other things having nothing to do with this particular work? And so let us do for perishing men, in view of the "*judgment*" now "*to come*" "*quickly*."



"THE HOPE OF ISRAEL,"

OR,

THE RESTORATION OF ISRAEL IDENTIFIED WITH THE RESURRECTION OF THE DEAD.

THE restoration of the Jews, so abundantly foretold by the prophets, is the doctrine also of the apostles. The New Testament harmonizes with the Old Testament. Israel, the seed of the house of Jacob, are themselves in the Bible but a shadow of the heavenly family in Christ, as their tabernacle, their temple, their ritual, their Jerusalem, their Canaan, their Joshua and David, were shadows of the heavenly patterns. And as the shadow is lost in the manifestation of the substance, so does the Jew vanish in the manifestation of the sons of God, and the Jew's Zion vanishes in the manifestation of the New Jerusalem, and his Canaan in the world to come, and his restoration vanishes in the resurrection from the dead. For all the sons of God will be restored in the likeness of their elder brother, Christ, the first fruits of the dead, at his appearing and his kingdom.

This is the true "hope of Israel:" a hope not seen in this world, a hope anchored within the veil, and to be realized when death is swallowed up in victory: at the same time we admit the inheritance of two and a half tribes on this side of Jordan. The word allows it: although we cannot explain how this part of the shadow corresponds with the substance.

The concord of the two Testaments is seen in that *the promise of the land*, (which is the promise of the LAW,) and *the restoration*

to the land, (which is the burden of PROPHECY,) and the glad tidings of the kingdom, (which is the GOSPEL of Messiah,) all meet and are fulfilled in "JESUS AND THE RESURRECTION." Their concord is further seen by observing how the most devout and learned rabbis hold by the law on the subject of the resurrection and restoration at Messiah's coming, and by observing the identity of the commonwealth of Christians and Jews in Israel, the oneness of their hopes, of their Deliverer, and of their promised land. Such are the views which we shall attempt to unfold in this brief article.

Both Moses and the prophets speak eloquently of Israel's return to their own land, to be cast out no more for ever; but Moses never, and the prophets rarely speak in plain terms of the resurrection of the dead. The New Testament discourses of the resurrection, and of the kingdom of God; but never says a word about the return of the Jews to Palestine. Moses and the prophets delight to speak of the land of promise, and of the glory of the son of David, and of the empire of the Jews; but of the world to come, and of the kingdom of heaven, they only stammer and faintly speak: while the gospel takes not the least notice of the Jewish empire in this world, but of the world to come it is full from beginning to end. Moses and the prophets did not teach one thing, and the gospel another. The law and the prophets veil the doctrine of the New Testament under the garb of Judaism. What the gospel declares, they only insinuate darkly. The Mosaic dispensation was a dispensation of types; the patterns were shown to Moses in the mount. The law was a shadow of good things to come; but the body is of Christ: the substance of the shadow is in the kingdom of heaven. The seed of the house of Jacob, the holy people, will return and come into possession of the substance in the resurrection of the dead, and in the kingdom of God.

Israel and his family names are the *types* of the chosen people of God in Christ, circumcised or uncircumcised, out of every age and nation; and Jesus is their exalted Prince and Saviour. Wherever this Prince and his people are spoken of, we may know them, although they are called in the Old Testament by the names of David, Israel, Judah, &c. We make no difficulty of understanding Christ in the prophets by the name of Joshua, or David, Zerubbabel, or the Branch; and we should also understand all his people by the name of Israel, Jacob, Ephraim, or Judah; else we mar the figure, and defeat the instruction given by the prophets. His peculiar people are neither called by their Christian name in the prophets, nor should they be mistaken by their appropriate family name, Israel: and when David is said to gather and to rule

over them in their own land *for ever*, we should consider not only that CHRIST is the David of prophecy, but that the celestial country is the seat of his throne, and the risen saints are his people gathered out of all nations, by the voice of the archangel and by the trumpet of God. This is the holy people whom our Joshua will lead into the heavenly Canaan, and over whom our David will reign *for ever and ever*.

The New Testament teaches of the coming and kingdom of Christ, in "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began:" which is in remarkable coincidence with the doctrine of the learned and devout rabbis drawn out of the Old Testament. For the prophets with rapture, from the king on the throne to the shepherd in the fields, describe the *land*, and *people*, and *Prince* of the world to come, in names of this world; and to Christians it is plain that the Prince has burst the gates of death, and that his people follow him into the promised land by the way he went, through the grave; and to the Jewish rabbis it is plain that the country the holy people inherit is delivered from the curse of sin, and the plague of death, and is situated in the new heavens and earth wherein dwelleth righteousness.

MENASSEH BEN ISRAEL, in a treatise on the resurrection of the dead, teaches that it will occur in the days of Messiah, conjoined with Israel's deliverance and restoration to their own land in the world to come. He closes the fifth chapter of his third book in this sort: "What we have said here of the world to come, is not our invention, *but is the ancient and faithful tradition*. For, as I have before said, the rabbi Moses Gerundensis, *and all other men of learning*, by 'the last days,' (Isa. ii, 2,) understand the days of Messiah—and that *the resurrection of the dead will be joined with the gathering of the captives of Israel*." This testimony to "the ancient and faithful tradition," maintained by all Jews "of learning," that the resurrection of the dead will be joined with Israel's deliverance in the days of Messiah, may be confirmed by quotations from the most renowned rabbis, to be found in the writings of the learned Mede, Dr. Gill, and others.

The rabbi Eleazer lived in the early days of the second temple, and taught with Jonathan, the Paraphrast, who lived also before the Christian era, that Israel's return in the days of Messiah will be accompanied with the resurrection of the dead. Also the Sadducees asked Gamaliel, Paul's teacher, whence he could prove by the law, that God would raise the dead. This demand would probably puzzle the learned of a more enlightened age, who would

be forced to give it up, we fear, and to yield to the creed of the unbelieving Sadducees; for the Sadducees allowed Gamaliel no rest until he quoted Deut. xi, 21, "Which land the Lord sware unto your fathers, to give THEM:" and, from their not having received the land, Gamaliel argued that they must be raised from the dead, or in respect to *them* the promise would fail, which is impossible. Many are the proofs of the sort quoted by Gamaliel, and besides these we know not any stronger in the five books of Moses, to convince us of the resurrection of the dead. And so far as these texts go to prove that doctrine, they identify it with "the hope of Israel," even their restoration to the promised land. Rabbi Kimchi on Isa. xxvi, 19, "Thy dead men shall live," says, "The holy blessed God will raise the dead at the time of Israel's deliverance." Another says, "When the King Messiah comes, the holy blessed God will raise up them that sleep, as it is written: He will swallow up death in victory."

The promises and threatenings of the Old Testament are usually addressed in the second person, *to you*, and not in the third person, *to them*, who may come after: and to be literally fulfilled, as all promises should be, those to whom they were personally spoken, *you*, of all generations, must live again. Of these promises, the restoration of Israel to their own land is among the most frequent and important, and if Gamaliel's and Ben Israel's interpretation be correct, it settles the question of their return, as an event of the world to come. This interpretation is spiritual, is personal, and it is of universal application, and of eternal moment to the faithful, whether Jews, Medes, Parthians, Greeks, Romans, or Americans; it conforms exactly to the doctrine of the New Testament; it repels the error of the Sadducees; and it preserves, in the highest degree, the testimony of Jesus in the spirit of the ancient prophecies. We cannot see any reasonable objection to it in the mind of a Gentile; a Jew born may object, that it allows him no pre-eminence; though if his faith and truth do not obtain him pre-eminence, it may be doubted whether his being a son of Abraham will.

A learned rabbi quoted by Gill on Matt. xxii, 31, says, "The holy blessed God promised to our fathers Abraham, Isaac, and Jacob, that he would give *them* the land of Israel. Hence we learn that they will be raised, and that hereafter God will give *them* the land of Israel." But Paul is most explicit when he identifies "*the hope of the promise made of God unto the fathers*" with the hope of the resurrection from the dead, of which he was called in question by the Jews; and again with "the hope of

Israel," for which he was bound with a chain. Paul's interpretation did not satisfy his enemies, who pursued him as a ringleader of the Nazarenes; but it accords with Gamaliel's; it satisfied the Pharisees, who rose up in the council, and strove for him; and it should satisfy Christians.*

The promise of *the land* is the promise of the law: *the restoration* to the land is the burden of the prophets: and the *glad tidings* of the kingdom at hand is the gospel of Jesus Christ our Lord. In him all the promises, the prophecies, and glad tidings meet; in him they unite; in him they will be fulfilled together. He is the King of glory, who will recover his people from the land of their enemies, sin and death, and will lead them into the promised land of eternal life, and will give them rest; and he will rule over them with equity for ever. This is the law and the prophets; this is the gospel of Christ and of the kingdom of heaven; this is "the hope of Israel," a people to be manifested in the resurrection of the dead.

"All are not Israel who are of Israel;" and many are Israel who have not the blood of Jacob in their veins. We call on Israel's God as our God; we invoke his blessing, and expect the answer for the Christian *church*, the modern Israel, and heirs of the *promises*, as well as the *name*, of Israel. God is not the God of the Jews only; Christ is not the King of the Jews only; but of all the faithful: and what is a restoration to Palestine in the flesh to the faithful among the Gentiles? Let the natural seed have this Jerusalem: to the spiritual seed belongs the inheritance of the New Jerusalem, which has foundations, and Jesus her Lord. This is the spirit of prophecy. Let the natural seed take their

* "It was the opinion of the Jews that there should be a resurrection in the days of Messiah. The Chaldee paraphrast on Isa. xlix, 8, reads, 'I give thee for a covenant to the people, to raise the righteous that lie in the dust.' Kimchi on Isa. xxvi, 19, says, 'The holy blessed God will raise the dead at the time of deliverance.' And on Jer. xxiii, 20, 'In that he saith *ye* shall consider it and not *they* shall consider it, it intimateth the resurrection of the dead.' Aben Ezra on Dan. xii, 2, says, 'The righteous that died in the captivity shall revive when the Redeemer cometh'—and this was so far the opinion of the nation that they understood the term '*the world to come*,' of the days of Messiah."—*Lightfoot*, vol. v, p. 255: quoted by Vint, p. 298.

Vint also quotes as follows:—"They shall be gathered from their captivity; they shall sit under the shadow of their Messiah; and the dead shall live."—*Targum on Hos. xiv, 2*.

"The Jews call the world to come, the times of Messiah."—*Gill*, Heb. iv, 9.

From such testimony to the prevalent opinions of the Jews as is borne by Ménasseh Ben Israel, Lightfoot, Mede, and Gill, the learned reader can make no appeal; for higher authorities cannot easily be found.

inheritance in this world, even the kingdom of this world : to the spiritual seed belongs the kingdom of heaven. Give Palestine to the natural Israel, and they will possess what Abraham did not : he only pitched his tent there ; he sojourned in Palestine with a promise. So his seed, Christ, sojourned with the gospel ; and his spiritual seed live as pilgrims, seeking a city, and dying in the faith of a better country, and in the hope of a better resurrection ; Israel's hope according to the law and to the gospel. Give Israel *all the world*, and they could have it but a few days ; they should despise it in the faith of the glory which is to be revealed in the celestial world to come. This is the spirit of the promises and of the prophecies ; this is the gospel of Jesus Christ, and of his kingdom ; this is "the hope of Israel."

Bring into one field of view the entire prophecies relating to "the hope of Israel," and the doctrine will be found upright in the resurrection, supported in all its connections by life from the dead ; and unshaken by carnal views of divine favor to the natural seed of Abraham. To this the literalist objects : "The resurrection of the body is repeatedly used by the prophets to typify the political revival of Judah and Israel."—*Faber*.

We are also literalists, and as such we maintain the literal word of prophecy, *respecting the resurrection of the dead* ; and as literalists, we protest against subverting the doctrine of the resurrection, and robbing it of its *heavenly* glory, to typify a scene of *political* glory in this transitory world : we protest against burying the holy doctrine of the resurrection, and of the New Jerusalem, under the carnal rubbish and dust of Jerusalem secular and political : for, if the Scripture passages concerning the resurrection, used by the literalists to typify the national return, and the political dominion of the carnal Jews, be turned from their literal interpretation, the Old Testament light of immortality is extinguished, its rays are quenched in the darkness and dreams of Judaism ; its vital power is submerged in the dead sea of Sadducean unbelief : for the Old Testament does not speak of the resurrection, except it be in those passages which the learned, devout, and honored defenders of the literal interpretation usually quote for the political use and benefit of the natural seed of Abraham. They inadvertently rob the Pharisee of the staff of "the hope of Israel ;" and they make a covenant with the Sadducees to overthrow the faith of the ancient Scripture doctrine of the resurrection of the dead. They are no longer *literalists*, when they turn plain descriptions of the resurrection into political types and figures of worldly glory ; and when they interpret the prophecies which promise life from the dead,

chiefly for the revival of the national glory, secular power, and wide dominion of the natural Israel. They are not literalists, when they turn away from the literal interpretation put by the Holy Spirit in the New Testament on the letter of the Old Testament: "They which are of *faith*, the same are the *children of Abraham*." "If ye be Christ's, then are ye *Abraham's seed*, and heirs according to the promise:" that is, heirs of the *promised land*, given to Abraham and his seed. Gal. iii, 7.

Inexplicable Prophecies of Messiah and the Jews.

We neither know how to alter nor to amend the doctrine already taught; but we can add to it what we have no rational powers consistently to join; therefore, we attempt the junction, by the aid of a well-known fact for a sodering illustration.

The prophets foretold that Messiah would be a man of sorrows, and also the Saviour of Israel; that he would be despised and rejected of men, maltreated, and scourged; and also that he would be the King of glory; that he would be sold for money, and cut off, not for his own sins; and also that he would reign over his people on the throne of his father David for ever. Now, had we lived in the days of the Maccabees, and sought to know the whole truth relative to Messiah, we could never have reconciled these matters in any conception we might have formed. One prophecy would have so clashed with another, that we could not have imagined their union in one person. Had we described Messiah as glorious and renowned; Nay, one might say, he will be despised and rejected of men. Had we supposed he might be put to death as a malefactor; Nay, one might say, he will live and reign for ever; and so far from being put to death, he will slay all his enemies. Had we supposed his price would be counted out in silver, at the rate of a common slave, how could we reconcile it with his coming of the royal line of David, and swaying the sceptre of universal empire? We do not learn that the scribes, or rabbis, disputed on these points; though they could not tell how he should be David's Lord, and David's son. They steadfastly looked for him, and their eyes were dazzled with the promises of his glory, so they failed to recognize him in his humility, even when they saw the miracles which he wrought. The delightful theme of the prophets is the majesty of his wide dominion, the eternity of his throne, the righteousness of his sceptre, the perfection of his people, the splendor of his crown; and, overwhelmed by this display of glory, the believers of the prophets gave no heed to the mysterious notices of his sufferings, humiliation, and cruel death. We

should have fallen into the same error ; we should not have known him ; or walking with him, as his disciples did, we should have fled, when the high priest took him ; and though our hearts bled, we should have given him up when the Romans nailed him to the tree between two thieves. We should have returned home in sadness, not only for the base death of the innocent Jesus, but also for the grievous disappointment of our trusted hope, that it had been he who should have redeemed Israel. Yet these things were revealed ; and now they are fulfilled, we see them so distinctly that we wonder at the Jews' blindness, and hardly suspect that we might have fallen into the same dazzling error, or do fall into one still more glaring.

This is the fact : the illustration follows.

The restoration of the captive daughter of Zion, and the return of Israel to the land of promise, are no less magnificent themes of heavenly prophecy than the glories of the son of David, who will gather them from their dispersions, and lead them from Jerusalem to victory, and to empire over the conquered world. Indeed, the *two* themes are everywhere united in close relations, and, doubtless, they belong to the same time, as they do to the same Deliverer ; and they are mainly one and the same great event ; to wit : "The hope of Israel," the coming of Christ, the resurrection of the dead, the gathering of the chosen people out of all countries to meet the Lord in the air ; while this world and its Jerusalem pass away, and the New Jerusalem comes down with new heavens to the new earth. This seems to be the great and glorious truth veiled, and yet revealed, in the promise of the Jews' return to Jerusalem ; the great truth is "Jesus and the resurrection," and through Jesus the resurrection of the just, who are found worthy to obtain that world. From the name and character of the Prince, we must infer the name and character of the people ; and from the nature of his coming, we must infer the nature of their return. He is not carnal, nor are the weapons of his warfare carnal, nor are his people carnal. But all this does not absolutely forbid a return of the Jews in the flesh. Many texts seem to require us to believe that they shall be gathered in Palestine of this world. The passage, Deut. xxx, 1-8, is of this number ; and others are found hard to be understood, without a restoration of the *natural* Israel. These may, with improved and keener vision, all be consistently explained of the resurrection ; or they *may* accurately describe a minor part in the grand drama of time, yet to be performed, introductory to the overwhelming scene of the resurrection and the judgment day. It is impossible for us always to discriminate between the restoration of the natural and of the spiritual Israel,

if they be two distinct and future events. We cannot understand how the race of the first Adam is to be continued in the world, after the present dispensation ends: how the race of the first Adam can be transferred in the blood to the new earth, and yet "flesh and blood cannot inherit the kingdom of God," 1 Cor. xv, 50. When the Lord comes, the graves are opened, he judges the quick and the dead, he gives to both small and great their reward, he changes the faithful, both living and dead, into the likeness of his own glorious body, he takes away the sins of his people, he cuts off all the ungodly race, and makes all things new, holy, and immortal; and in this state, it is impossible to conceive how any of the race of old Adam can be left, though they may be natural children of Abraham. But the words and ways of God are above our thoughts: men before the deluge could not tell how the flood should come; men before the birth of Christ could not tell how Messiah should come; and now the understanding is probably darkened relative to the manner of his second coming. Many illustrious particulars we know, but no man can sketch them in one fair group, giving its proper time and place, and due proportion to each one, sorting out every one which does not belong to the scene, and neglecting none that will appear conspicuous in that day. Especially are the prophecies relative to the natural Jews a tissue difficult to weave into the immortal picture, if they belong in it. A learned rabbi thanks Christians for allowing his nation all the evils of their dispersion literally, while denying them the benefit of a literal restoration. He would like to have the literal benefit, as well as the literal curse; which seems reasonable. The Jews are universally expecting such a restoration, and stand ready to march at Messiah's command.

But this political restoration is involved in impenetrable obscurity. They are not to constitute the fifth monarchy, though they think they are. That monarchy belongs to the saints of the Most High, and is the next great event to come in the order of prophecy, and in the succession of time, after the fourth, which is now upon the stage, has passed away. The hope of that monarchy is eminently the hope of the natural Israel. They believe Messiah will give it them; and they did believe John and the Lord Jesus meant that kingdom when they preached, "*The kingdom of heaven is at hand.*" Even so "the promise made of God unto the fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come," is eminently the hope of Christian Israel, or "the saints of the Most High;" that Messiah will return and come with myriads of saints triumphant over death and the

grave, to reign on the earth. Paul cherished this hope: "Believing all things which are written in the law and the prophets." Paul had "hope which they (the Jews) themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust," Acts xxiv, 14. For preaching this hope, *through Christ*, Paul felt himself accused by the chief priests at Jerusalem; and at Rome he declared to his countrymen, "For THE HOPE OF ISRAEL I am bound with this chain." These things persuade us, that Paul understood "the hope of Israel" to be "the kingdom of heaven" in the resurrection of the dead, which he labored through life with his might to attain: "If by any means," said he, "I might attain unto the resurrection of the dead," Phil. iii, 11:—and that he understood the ingrafting of Israel again to be nothing "but life from the dead."^{*}

To this result all our demonstrations come with the same fidelity that the needle points to the pole, whatever way we turn the compass, or the figure. In the succession of prophetic empires the God of heaven has revealed the course of empire to the end of time. The fourth monarchy is now generally acknowledged to be

^{*} *Tertullian* on the Resurrection says, (p. 408, A., Paris ed., folio, A. D. 1634,) "The apostles taught of the resurrection nothing new, except they preached it in the day of Christ's glory. The doctrine itself is familiar to the Old Testament. So Paul before the Sanhedrim said, I am a Pharisee, the son of a Pharisee; and of the hope, and of the resurrection of the dead, I am called in question before you. So, likewise, before Agrippa, he said, *he advanced nothing BEYOND what the prophets have taught*: therefore, he professed the doctrine of the resurrection, also, just as the prophets proclaim it. By Moses the Lord declared that he will require at the hand of every man and of beast, the blood of the slain; that is, he will restore the slain; he will recover them from the hand of their murderers. Nor did the Athenians understand Paul otherwise when they mocked; for they would not have mocked him only at hearing of the restoration of the *soul*. That was the prevalent doctrine of their philosophy."

St. Chrysostom says on Heb. xi, of the promises to the fathers, "To thee will I give this land (earth) and to thy seed:" "It is said not to thee in *thy seed*; but to thee *and thy seed*; and neither he, (Abraham,) nor Isaac, nor Jacob, obtained the promise; for it is said, 'All these died in the faith, not having received the promises; but seeing and recognizing them afar off.' Here a mystery is implied; to wit, that all this which was promised, they understood to belong to future times, the resurrection, the kingdom of heaven, and the other things of which Christ preached."

St. Irenaeus says, "In that flesh in which they suffered, the saints will receive the reward of their labors; especially since the whole creation expects it, and God has promised it to Abraham and his seed."—*Iren. Contra Her.*, lib. 32.

"It is necessary that he should receive it with his seed (that is, they who fear God and trust in him) in the resurrection of the just."—*Ibid.*

in the extreme part of the last stage of its duration : and it is to be supplanted, not by the kingdom of the carnal Jews, we think ; but by the kingdom of the saints and of heaven, which shall never pass away nor be destroyed. The Jews appropriate the promises and the prophecies to their own peculiar use, and among them this of Daniel the prophet, relative to the fifth monarchy : they suppose it will be a Jewish empire : but no Christian supposes any such thing, except with material qualifications. "*They which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ,*" Rom. v, 17. "*The saints shall judge the world,*" 1 Cor. vi, 2. "*We (Corinthians) shall judge angels,*" *ibid.* "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel," Matt. xix, 28. It is not credible that the twelve tribes of Israel here mean the natural seed of Abraham only, any more than that Christ is the Saviour of those tribes only, or any more than it includes every individual of those tribes, both bad and good. "To him that overcometh will I grant to sit with me in my throne :—to him will I give power over the nations," Rev. ii, 26, and iii, 21. "And we shall reign on the earth ;"—"and they shall reign for ever and ever," Rev. v, 10, and xxii, 5. "And the kingdom and the dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. vii, 27.

These and a multitude of similar passages : "Thy kingdom come, thy will be done *in earth*,"—prove there is to be a final or fifth monarchy, *in the earth*, universal and eternal, under the sceptre of *Messiah and the risen saints*, according to the New Testament, but of *Messiah and the restored Jews*, according to the Old Testament. Wherefore, plainly, these people with two names and one king may be one and the same people, as much as the English and the British are one : for they have the same Messiah, the same empire, and the same eternal reign. They are called in the Old Testament Jews and Israelites : and in the Gospel they are called saints and Christians : their empire begins in the coming of Messiah in his glory, and is called in the Law and the Prophets *Israel's return to the promised land* ; and is called in the Gospel *the kingdom of heaven*, the abode of the risen dead : and of this kingdom there is to be no end. Agreeing in these particulars, in one king, in one universal and eternal empire, "under the whole heaven," it seems impossible but that the citizens of the empire should be one people, notwithstanding they are called by various names.

To carry out this mode of reasoning still further, we briefly notice some of the peculiar beauties of contemplating "the hope of Israel" in the identity of the promises made to the Jews and Christians; in the oneness of their hopes, their king, and their fellow-citizens; the country of their dispersion, their promised land, and restoration, and the time of their deliverance.* If we mistake not, Israel of the Old Testament embraces Christians of the New Testament; the promises to the former are promises to the latter; the hope of the promise, and the hope of Israel, are the same in both Testaments; and the promised empire and holy land are the same kingdom of Christ and of heaven in both Testaments:

* *Justin Martyr*, speaking of Joshua as a type of Christ, says: "He gave them a temporal inheritance; but this Jesus, after the resurrection, will give us an eternal possession. Whence, from whatever country, whether slaves or freemen, believers in Christ know that they shall be together with him in that land, and possess it for an everlasting and incorruptible inheritance."—*With Trypho*, sec. 113, 135.

St. Cyprian comments thus on the words of the Lord's Prayer, Thy kingdom come:—"We pray for the coming of that our kingdom, which has been promised to us by God, and was gained by the blood and passion of Christ, that we who have continued his subjects in the life below, may afterward reign in Christ's kingdom, according to his own promise and word, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.'" Thus he identifies the kingdom to come in the earth with the kingdom of the saints' inheritance in glory with Christ on his throne. The *Assembly's Catechism* interprets the prayer in the same manner. Likewise *St. Jerome* interprets it in the same manner, and adds this remark: "How much boldness and purity of conscience it requires to ask for the kingdom of God [to come] and not fear the judgment!"

St. Cyril of Jerusalem, A. D. 350, says: "This Jesus who hath ascended cometh again from heaven, not from earth: and I say *not from earth*, because many antichrists are now to come from earth: for, as thou hast seen, many have already begun to say, *I am Christ*. And, besides, there is to come the abomination of desolation, usurping the name of Christ: but *do thou look for the true Christ*, the Son of God, the only begotten, who is henceforth to come, not from the earth, but from heaven, appearing to all brighter than any lightning or other brilliance, with angels for his guard, that he may judge the quick and dead, and reign with a kingdom heavenly, eternal, and without end."—*Conf. Trans.*, p. 41.

But what is more than all are the comments of the evangelist on the prophecy of Caiaphas: "And this spake he (Caiaphas) not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also *he should gather together in one the children of God that were scattered abroad*," John xi, 51, 52. The above follows the resurrection of Lazarus, and shows how the holy people will be gathered and restored to the promised land, "not of that nation only," but of all "the children of God."

the two Testaments being two witnesses whose *language* differs, while their *testimony* is the same ; the future things spoken by the prophets to the Jews being preached by the gospel to the Gentiles. This seems to be "the testimony of Jesus" and "the spirit of prophecy," while the other doctrine, that the Jews in the flesh are to be the masters of the world, seems to be rank and intolerable Judaism.

The identity of the promise and the hope of Israel with Christianity.

Abraham, "the father of us all," Rom. iv, 16, was a type of Christ: his chosen seed and faithful are a type of Christians. The promise to Abraham and his seed, ("which is Christ,") is the inheritance of the land ; "that he should be the heir of the world," Rom. iv, 13. And Christians have assurance : "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That *Abraham* should be the heir of the world seems to be too much, except through his seed, "which is Christ:" and whatever Abraham inherits through Christ, all true believers will: therefore, the Jews have no pre-eminence under the Christian dispensation: the promise to Abraham is a promise to all who believe; and peculiar to the true Israel, but not to the circumcised in the flesh only. The promise of Canaan to Abraham was typical: and he so understood it; for he died in the faith, hoping to receive it in a better resurrection. He did not realize the promise, except by faith; nor did Gideon, nor Barak, nor Jephtha, Samson, David, Samuel, nor the prophets, "of whom the world was not worthy;" though they ruled, reigned, lived, died, and were buried in Canaan, and through faith subdued kingdoms, wrought wonders, and obtained promises: "These *all*, having obtained a good report through faith, *received not the promise*; God having provided some better thing for us, that they without us should not be made perfect," Heb. xi, 39, 40. Therefore, *they must rise*, as Christ did, to receive their promised inheritance. As it was with Abraham and the patriarchs, Samuel and the prophets, and David and the kings, it will probably be with all Jews: were they restored to Palestine to-day, they could not have it more than Jephtha, Samuel, and David had it: but as *their* possession was not the *promised* possession; neither would the possession by the modern Jews be the *promised possession*. As those died in the faith, in order to come into the land of promise, so must the modern Jews, though they reigned in Jerusalem again, and all nations obeyed them; they must still die in the faith of a better resurrection, before they

could inherit the promised land. And as it was with Christ, it must surely be with all Christians. His *hope* was not in this world; and their promised inheritance belongs not to time. The promises to Abraham and to Christ are not paid in this world. Those who inherit with them will not expect it in this mortal life, but in the resurrection and eternal life. Except the present race of Jews have a promise different from their father Abraham, their king David, and their prophet Samuel, (which they do not pretend, and we do not believe,) they too must place *their* hope, where "the hope of Israel" lies, in the resurrection of the dead, and in the habitable world to come. Although they should be by a miraculous power brought back in the eyes of all nations, the pillar of cloud by day, and of fire by night, leading their march, they could not, *they could* not possess Judea more effectually than the judges and David did: they must have a new promise, or they have none in this world; for even such restoration would not give them more of Palestine than David had, who yet died in the faith. And Israel, though restored in the flesh, must still, like him, die in the faith, in order to come into their promised inheritance.

All who rightly practice infant baptism are wont to regard the promise made to Abraham and his seed as made to them also, and to their children. Therefore, the promises to Abraham and his seed ("which is Christ," and his faithful followers in all ages and nations) are one and identical; there is no difference: they belong not to this world of sorrow and death, but to the Canaan of joy and eternal life. The Old and New Testament church and covenant are one and the same, in Abraham and his seed.

The identity of "the true hope of Israel," whether in Jews, or in Christians, may be inferred from the identity of the promises on which that hope rests, and of the King who gave and who will redeem the promises. We seem to have demonstrated the identity of the promises to Abraham and his seed "which is Christ," and to his people called in the New Testament, Christians, but in the Old Testament, Israel. We next observe this

Identity in Messiah, the King of Jews and Christians.

Abraham, "the father of us all," saw Christ's day, and was glad; (John viii, 56;) because in that day he will receive his inheritance of faith, and Israel will realize his hope. The King on the throne will in that day reward all his faithful, from Adam to the last man changed at the Lord's coming. The Jews acknowledge Messiah to be their Deliverer, their Lawgiver, and their everlasting King;

but they do not confess Jesus to be the Messiah, albeit, when he comes again *they* will cry: "Blessed is he that cometh in the name of the Lord."—Is Christ divided? Is he the King of the natural Jews only? Does he speak a gracious promise to the circumcised only, when he says: "I will surely assemble, O Jacob, *all of thee*, I will surely gather the remnant of Israel;—their King shall pass before them, and the Lord on the head of them?" Micah ii, 12, 13. "The Lord shall utter his voice before his *army*, his *camp* is very great; for he is strong that executeth his word: for the day of the Lord is very great and terrible; who can abide it?" Joel ii, 11. His army is not a carnal host of natural Jews; his camp is the camp of the saints; and the day of the Lord is the great day of judgment: who can abide it in the flesh?—"Behold, the days come, saith the Lord, that I will raise unto David a righteous BRANCH, and a King shall reign and prosper, and shall execute judgment and justice *in the earth*: in his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the *seed of the house of Israel* out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land," Jer. xxiii, 5.

Christians know who is "THE LORD OUR RIGHTEOUSNESS;" that he is the King of Israel, and "the Saviour of all men," not specially of the Jews, but "specially of them that believe," 1 Tim. iv, 10. And were Messiah to reign over the carnal Jews without including Christians, then the Jews' hope, and the King of the Jews, would seem not to be Jesus of Nazareth, our hope and our King. But who that believes in the New Testament can believe this? Christ is not the King of the natural seed of Abraham at all: they are Ishmaelites, children of the Egyptian Hagar, a bond-woman; and, except they be born again, they cannot inherit with the sons of the free woman, which is Jerusalem above, the true holy land. Gal. iv. To that land Christ will lead his chosen and faithful, "the seed of the house of Israel," and they shall dwell in their own heavenly land. He is the King of Israel, and "the hope of Israel."—"And we declare unto you GLAD TIDINGS, how that the promise which was made unto the fathers, God hath fulfilled the *same* unto us their children, in that he hath raised up Jesus again," Acts xiii, 32, 33. By this word the Holy Spirit stamps the promise made of God unto the fathers with the seal of the

resurrection, and crowns Jesus with the glad tidings, to the Jews first, and then to all people.

The identity of the people demonstrated; Israel and Christians one.

This has been done in passing; nevertheless, we show it also in its order. As the promise, and the hope and the King of Israel belong not to the flesh, and neither come of the flesh, nor follow in the line of the flesh; but come from the Holy Spirit of promise, and follow in the line of the spiritual seed, and will be fulfilled and realized in Jesus and the resurrection; it follows that the true Israel are a spiritual seed, as all true Christians are, Abraham being the father of us all. Rom. iv, 16. True Christians, like Christ, and true Jews, like Abraham, Samuel, and David, must live by faith, and die in hope, and rise from the dead to possess the promised inheritance. The Holy Spirit defines the meaning of the word Jew in the New Testament; and we may safely apply the same meaning to it in the Old Testament, in many places. "He is not a Jew which is one outwardly,—but he is a Jew which is one inwardly," Rom. ii, 28. "They are not all Israel who are of Israel," but only those who are circumcised of heart. They only can inherit the promise to whom the promise was made; and they are Jews inwardly. The promise was made to the spiritual seed, "which is Christ:" the natural children cannot inherit it. The Promiser will pay to the Promisee, and to no other, except through him. The Promisee is Christ, in whom Christians are Abraham's seed, true Jews, "and heirs according to the promise." He hath broken down the middle wall of partition between us, and made in himself of twain one new man, bringing the Gentile aliens and strangers into the commonwealth of Israel, and the covenants of promise by his blood.* Eph. ii. The identity of the people is therefore complete in Christ the Lord; and to say they are not one, is blasphemous: to say that the Gentiles are aliens still, that they are not in the covenants of promise, and are not entitled to "the hope of Israel," as free citizens of the holy Jerusalem, would seem to be a contradicting of the Holy Ghost.

* An alien, or a stranger, made a free citizen of the commonwealth, becomes a commonwealth's man, and takes the *name and privileges* of the commonwealth's people, whether Greeks or Jews. So the Gentiles, being made free of the commonwealth of Israel, take the name and privileges of Israelites; as a naturalized foreigner becomes an American citizen, entitled to inherit and vote as an American.

The country of Israel's dispersion.

The holy people, whether Jews or Christians, lie buried in all lands, especially in the northern hemisphere. The country of their dispersion is the wide world, and the narrow grave: but they are to be gathered and restored; this is their hope. "They shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, and from one end of heaven to the other," Matt. xxiv, 30. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord," 1 Thess. iv, 17. All the elect, "the seed of the house of Jacob," are to be thus gathered under Messiah, in one body, never to leave him more. "His camp is very great;" "Their king shall pass before them, the Lord on the head of them." By the prophet Ezekiel the Lord expresses a similar purpose: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.—A new heart also will I give you, and a new spirit will I put within you, and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.—In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded," Ezek. xxxvi, 24–33.

Having thus declared his purpose, promising *them*, not their descendants, a return to the holy land, a new heart, and a new spirit, when he had cleansed them from all their iniquities, the Holy Spirit, in the next chapter, unfolds the way of accomplishing all this at once to every generation of Israel, by the vision of the valley of dry bones: the most particular description of the resurrection found in the Old Testament, which, if understood in a figure instead of a fact, is less than the chaff to the wheat. The sublimest record of prophecy, describing the most glorious event of man's existence, his resurrection from the dead, is often taken for a sketch of temporal politics, covering the plain doctrine of the resurrection to eternal life with the fantastic triumph and reign of Judaism in mortality. Wherever else the doctrine of the resurrection is found, it is illustriously recorded in the thirty-seventh chapter of Ezekiel: "Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, *that they may live*. So I prophesied as he commanded me; and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these

bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. [They say: We are dying; our hope in Israel is cut off; we have no part in the promised inheritance of the land.] Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves; O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have *spoken it*, and *performed it*, saith the Lord," Ezek. xxxvii, 9-15. Then follows a description of the mode of their habitation under David their king for ever in their own land, and the new covenant of everlasting peace.

Words cannot make this plainer. "Hath he *said*, and shall he not do it? or hath he *spoken*, and shall he not make it good?" Num. xxiii, 19. The country of Israel's dispersion, Jews and Christians, is this world, the realm of sin and death, the king of terrors: but a Deliverer is coming, who will assemble the dispersed of Israel, and lead captivity captive from the prison-house of death, and set his prisoners free. "Who hath heard such a thing?" exclaims Isaiah; "who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children," Isa. lxvi, 8.* Them that sleep in Jesus will God bring with

* *St. Irenæus*, in ch. 34 of his book against the heretics, discourses freely of the kingdom of the saints, in the new earth at the resurrection of the just, which that eminent divine of the second century unfolds in citations from Isaiah, Jeremiah, Ezekiel, Daniel, and the parable of the watchful servant to whom the Lord gave the government at his coming. He quotes from Isaiah xxvi, 19, "Thy dead men shall live:" from Ezek. xxxvii, 12, "Behold, O my people, I will open your graves." Also Eze. xxviii, 25, "When I shall have gathered the house of Israel from all people among whom they are scattered;" which he takes to be all saints in the resurrection of the dead, exactly in the sense of this article.

St. Chrysostom, on the second chapter of Isaiah, claims the promises there made in the Jews' name for all Christians of the Gentiles, nothing wondering at the use of Jewish terms in that chapter: for, what was spoken was adumbrated by the use of the names, Jerusalem and the Jews, as David, in the name of Solomon, prophesies of a far greater than Solomon, and as Jacob, on his death-bed, addressed his son Judah by name, and in his name gave promise of Messiah: "To him shall the gathering of the Gentiles be." With many examples of this sort, what wonder if the names of Israel be used by the prophets to convey promises and prophecies appropriate to the Gentile church?

him. All the sons of God will be manifested, as their elder Brother was, by the resurrection: and the earth will bring forth in the great day of the Lord a nation at once, "a holy nation, a peculiar people:" sifted among all nations, like wheat, but not one grain shall be lost. These things are otherwise understood by the many; but when the Lord, who has spoken it, has also performed it, he will open the graves of *his people*, and bring up his people out of their graves, and he will put a new heart and a new spirit in them, and will bring them into the land which he *gave* to Abraham and his seed; and he will be their King for ever. If this be not the resurrection, language fails to teach that doctrine: it accomplishes the fullness of both Jews and Gentiles, when "all Israel shall be saved" from the land of their dispersion, which is this land of death.

The land of promise to Israel.

The land of their captivity and dispersion being "this present evil world," the people of God have the promise of "a better country, even a heavenly,"—which is the world to come. Their captivity is the state of death; their deliverance is from mortality and the grave; and their restoration is to immortality and the paradise of God. All the prophets expatiate on the glories of the promised land, and the triumph of Israel's return to it. The imagery is earthy, and cannot fail to blind the eyes which look not through the drapery of clouds to "the testimony of Jesus" in the clouds. But when we read, as in Isaiah lx, 20, "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended," we perceive that the description belongs to the world to come, eternal joy and light not being promised to any condition of this world. "For in their land they shall possess the double: everlasting joy shall be upon them: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed," Isa. lxi, 7, 9. Now, the seed which the Lord hath blessed is not the *natural* seed of Abraham: not to them belongs everlasting joy; or, if it does, the saints possess it with them, and that not in this world's Jerusalem, but in the New Jerusalem. Ezekiel describes the city with much particularity, and calls it "THE LORD IS THERE." Waters flow from its temple in a swelling stream, which heals the waters of the sea: "and every thing shall live whither the river cometh," Ezek. xlvii, 9. Trees of fruit for food, and leaves for medicine, bearing monthly, grow on either side of the river, and it is the city and country into which Messiah will lead his restored people, and rule over them there for ever. It

appears to be the same city, river of life, fruitful banks, and blessed country, that John describes in the last chapter of Revelation. "The hope of Israel" is the hope of all the spiritual seed, both Jew and Christian, to attain to the promised land, which appears to be the same heavenly country where Messiah is their King for ever. He will gather them from the land of their dispersion and captivity, and will lead them to a state of eternal rest and blessedness, in that world of which the great Creator says, "Behold, I make all things new." This is the hope of Israel, even

Their restoration.

Magnificent descriptions of this are repeatedly given in the prophets, too resplendent for this present evil world. All the terrors of the Lord's person are arrayed against the enemies of the holy people; he comes with power and great glory; he takes vengeance on all that oppress them; he leads them manifestly; he rules them personally; he plants them in their own land, and they shall no more be pulled up out of their land: the sinful kingdom he will destroy from off the face of the earth; evil doers he will cut off; the thing that hurts, defiles, or makes a lie, shall not be in his kingdom; but "*thy people shall be all righteous*,"—every one. Isa. lx, 21; iv, 3; Rev. xxi, 27.

If the carnal Jews must have a restoration in order to fulfil the Scriptures, it is apparent that the restoration of which the prophets delight to speak embraces all the chosen and faithful in Christ; and any peculiar promise to the carnal Jews, compared to the literal promise of the resurrection, is no better than a pine torch compared to the sun: suitable for a type, and withal a most useful and necessary thing to guide the traveler in a land of darkness: but when the sun is once risen, the pine torch is no longer of use; it is a troublesome incumbrance, and every wise traveler will dispense with it. The almighty and blessed God is able to drown the world, and to save one family; is able to burn the world, and to save one nation; is able to destroy all the kingdoms of the world, save only the natural Jews—and they are very confident he will do it. "Lo, I will save *thee* from afar, and thy seed from the land of their captivity; for I am with thee, saith the Lord, to save *thee*; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of *thee*," Jer. xxx, 11. Intimations of this sort abound in the prophets; and if the natural Jews are "the holy people," the Gentiles are "the sinful kingdom;" and if the Jews have a restoration in the blood of old Adam, the Gentiles may never see it: the return of the

Jews is the signal for the extermination of all other nations ; and our carnal race is sealed with the stamp of death, so sure as their carnal race is sealed with the stamp of an *everlasting* inheritance in this *transitory world*. But it is impossible to our view, that they should have an *eternal* inheritance in this world of mortality, whose heavens and earth pass away. Taking their restoration to be "the hope of Israel," as doubtless it is, the New Testament reconciles all difficulty, by showing this promised restoration to be the resurrection of the dead in Christ. This is the restitution of Israel and "of all things, which God has spoken by the mouth of all his holy prophets since the world began," Acts iii, 21. This is the hope of Israel, for which creation waits with groans and travailing pains ; to wit, "the redemption of our body," Rom. viii, 23, "in Jesus and the resurrection."

The time of the true Israel's restoration.

The Old and New Testaments harmonize on this point, as they do on the others preceding. Their language is different, as becomes *independent* witnesses : but the fact is made out by both alike, as becomes *faithful* witnesses. The time is, "when God shall send Jesus Christ, which before was preached unto you," Acts iii, 20. "The day of the Lord's vengeance, and the year of recompences for the controversy of Zion," Isa. xxxiv, 8. It is when "he will utterly destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations : he will swallow up death in victory : and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation," Isa. xxv, 7. This wonderful passage portrays "the hope of Israel,"—"a feast of fat things, a feast of wines on the lees well refined."

In 2 Cor. iii, 16, the Holy Spirit assures us "the veil is done away in Christ," and "the veil shall be taken away" from the Jews. In Heb. x, 20, "the veil" is expressly declared to be "the flesh," which veil was manifestly done away in Christ, by his resurrection : and the same veil will he remove away from the Jews, and from covering the face of all nations, when "*he will swallow up death in victory.*" that is, in the resurrection of the dead. 1 Cor. xv, 54. Then, and not before the resurrection, the Lord God wipes away tears from off all faces, and the rebuke of *his people*

he takes away from off all the earth ; and " the ransomed of the Lord," (they are his people, ransomed with his precious blood,) " the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy shall be upon their heads ; and they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. xxxv, 10. This is the hope of Israel : " Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," 1 Cor. ii, 9.

In Daniel xii, 2, it is written, " At that time (the time of the restoration) shall Michael stand up, the great prince which standeth for the children of thy people ; and there shall be a time of trouble, such as never was since there was a nation, even to that same time ; and at that time thy people shall be delivered, every one that shall be found written in the book : and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—The Jew understands this *deliverance* and this resurrection to belong wholly to his own people, and the scene to be laid in this world, where Daniel and the holy dead are to stand in their lot among the restored of Israel in Palestine : on the contrary, the Christian understands by the people who are delivered, all believers in Jesus Christ ; and the scene of their deliverance is the end of the world, when the judgment will sit, and the books be opened, and Daniel, with the holy dead out of every kindred and nation, will sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. The time in these two interpretations concurs in the coming of Messiah in glory : and the difference lies in the carnal and exclusive spirit of Judaism on one side, and the universal and heavenly spirit of Christianity on the other. The former takes hold of this natural world and natural heart ; the latter discards this world, and requires a new creation, to fit the holy people to see God and to enjoy him for ever. Jews and Christians agree in this Deliverer, that he is Messiah : and in the time of his deliverance, that it is at his coming : but they differ in their name of the Messiah, and also of the subjects of this deliverance ; save that he is *Messiah*, and *Israel* are his people.

The almanac-maker sets out the four seasons of the year in their order, and describes their character, that men may note the progress of time, and prepare for winter. So Daniel the prophet has noted the progress of time in four divisions of the world's great year, from his day to the end of time, when " many that sleep in the dust of the earth shall awake." Four great monarchies give

their names to the four prophetic seasons : and the last of the four has three grand divisions, marked in Daniel's image, and noted in the book, that men may take warning : these three divisions are known by the legs of iron, the feet of iron and clay, and the subdivision of the toes. Similar divisions are noted in the life of the fourth beast by his time without horns, his time with ten horns, and his time while one horn came up among the ten, displacing three, and ruling over the residue unto the end. Christians and Jews agree that we are living in the last division of the fourth season of the great year of prophecy, and have run ten or twelve hundred years toward the end of that : but men do not take warning : the world does not regard it. Because the time is mercifully prolonged, it were folly to conclude it has no end. And what follows the last term of the fourth monarchy, and the last season of prophetic times ? Is it a *Jewish* monarchy in the blood of old Adam ? Is it a kingdom of the *carnal* Israel ? Is it an empire of *mortals* ? Read Daniel vii, 7, to the end, and see if the coming of the King of the fifth monarchy is not like unto him described by Enoch, the seventh from Adam, accompanied by myriads of saints, to execute judgment upon all the ungodly for all their ungodly deeds. See if there be any limit to that empire, whose King will have "dominion and glory, and a kingdom that all people, and nations, and languages shall serve him." Mark, and see whether it is the carnal Jews, or "the saints of the Most High, shall take the kingdom and possess the kingdom for ever, even for ever and ever." And consider whether time and this world will endure long enough for such an empire !—See, when "the judgment shall sit," whose kingdom they shall take away, "to consume and to destroy it unto the end ;" whether it is any dominion now upon the face of the earth, and the name of it. And whether the succeeding one is not given to an immortal race, even "to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

As a man, he is of the seed of Abraham and David ; and he is "the King of the Jews," crucified with mockery and derision in this world, but having an eternal throne of power and great glory in the world to come. Before Pontius Pilate he witnessed a good confession, (1 Tim. vi, 13,) to wit, "Thou sayest that I am a King ; to this end was I born, and for this cause came I into the world, that I should bear witness of the truth," John xviii, 37. That truth is : He is the King, not of the Jews only, but of all in every nation who believe on his name. His kingdom is not of this world, or of time ; but of the celestial world to come, where lies the city and

country which Abraham sought; and into which "the hope of Israel" is to enter in the resurrection of the dead. This appears to be the testimony of Jesus, and the spirit of prophecy: this is the gospel of Christ, and of the kingdom of heaven. This is the promise made in Eden, The woman's seed shall bruise the serpent's head: and the promise made to Abraham, That he should be the heir of the world. This is the end of the law, and the perfection of grace, "Jesus and the resurrection."

The astronomer could never devise the solar system.

It was a full match for the highest human skill to discern and to demonstrate the laws which govern the various motions of the heavenly bodies: nor could the theologian invent this perfect fitness of the Jewish and Christian economy in all their prominent parts; it is enough for man to discern and to demonstrate it; to admire and to adore the heavenly hand which wrought the work, and gave it to the world. We have briefly sketched some of its outline, which volumes cannot fill; and the harmony of the parts is good witness to the perfection of the whole scheme. No frame ever came together with less hammering, each tenon to its mortise. The ingenuity of the wood-carrier did not invent so glorious a device; but only the divine Master who framed the universe, and prepared the plan of salvation, and gave to each part its due proportion, and its living form: to his name be all the praise.—The law of gravitation is not more universal in the material world than the testimony of Jesus in the prophecies: and the apparent motions of the heavenly bodies conflict with the law of gravitation, even as the apparent return of the Jews conflicts with the constant "looking for and hasting unto the coming of the day of God:" but astronomy does not open to the natural eye a more beautiful exhibition of divine wisdom, benevolence, power, and love, in the exact movements and changes of the starry frame, than revelation unfolds to the eye of faith in the harmony, and precise accord of the promises, the prophecies, and the gospel, in the testimony of Jesus and the resurrection. Some of the stars *appear* to stop and to retrace their course; some *appear* to start out of their places and fall to the earth; and a great majority to encircle the earth, immovably fixed: but it is demonstrated that these contrarieties of appearance are the necessary result of one uniform law of gravitation, and they owe their being, not to any exemption from that law, but solely to the relative positions of the beholder and of the luminaries. So, promises in the Bible *seem* greatly to conflict one with another, and some to fail altogether, and others to make no pro-

gress toward a consummation ; while to the well-instructed they open a luminous system of glorious holiness, perfect order, and illimitable extent, and it is demonstrated of nearly all that no contradictions exist ; but all are consistent in Jesus, and will be consummated in the resurrection of the dead.

Remarks on the practical influence of this doctrine.

The interpretation of the promises to Israel in favor of the natural Jews is proper Judaism, which is, and ever was a national, sectional, temporal, proud, selfish, and unchristian form of doctrine. From Constantine to Napoleon, from the mission of Paul and Barnabas, to inquire of the apostles and elders about this same *doctrine of Judaism*, to this day, it has been the source of "no small dissension and disputation," whether any but the circumcised can inherit the promise made of God unto the fathers. "Some which went out from us have troubled you with words ; subverting your souls, saying, Ye must be circumcised and keep the law ; to whom we gave no such commandment," Acts xv, 24. Our Judaizers trouble the church with the leaven of the same doctrine. They do not enjoin circumcision ; they repudiate it ; but, at the same time, they admit it to be a most salutary ordinance ; for, while it is nothing worth, separate from Christian baptism, *joined with that* it is a great thing, giving the subjects of this rite the sure prospect of high pre-eminence among their Christian brethren whose circumcision is of the heart only, even entitling them and their circumcised offspring to all the rights, privileges, and immunities of the rising empire of Judaism for ever, over and above the privileges of Gentile Christians. This is the spirit of the doctrine, if we understand it. It teaches that the Jews are a superior people ; that they have loftier claims to the divine favor ; that they have peculiar and valuable promises, not common to the Gentiles ; and that they have very flattering hopes and prospects *in this world*, even the universal dominion of it—all others being vassals of the circumcised.

It is worth while for *worldly* Christians to inquire the way for them and their offspring, to inherit a share of the honors of the Jewish empire to come ; especially since the times of the Gentiles seem to be almost accomplished, and the times of the Jews ready to begin. It is no small benefit for a *worldling* to gain, by adding to his Christian profession that of Judaism, and keeping what he can of the law of Moses. He need not have a Jewish father or mother to entitle him to inherit the Jews' promises. It is probably enough for him to make an honest profession of Judaism, put the

bloody seal to the covenant, abstain from certain meats, keep sabbath on Saturday, and he may go forth in all the pride of the Jews' prospects, and in the confidence of being an heir of Abraham with "certain which trusted in themselves that they were righteous, and despised others." (See the parable of the Pharisee and publican, Luke xviii, 9.) If the convert should not himself live to go up to Jerusalem, and have dominion there, his children may; and their interests should not be neglected. Even the children of Edomites and of Egyptians were allowed to enter the congregation in the third generation; and that is one which soon comes on. Deut. xxiii, 3. "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised—and then let him come near and keep it, and he shall be as one born in the land," Exod. xii, 48.

This seems to be the spirit of Judaism, a self-righteous doctrine, which lifts up itself against the cross of Christ in this world, and proffers to its followers a crown; a carnal doctrine, which counts the riches of faith too poor, and seizes on pottage with the appetite of Esau; which lightly esteems the blood of Christ, by which those are made nigh who were afar off; a doctrine that does not honor him who broke down the middle wall of partition, and introduced strangers and aliens into the commonwealth of Israel, making foreigners to become "fellow-citizens with the saints, and of the household of God," Eph. ii, 19; for it implies that Jesus our Lord *would* have done this, he *would* have made them fellow-citizens, of equal rights with the saints; but the Jews' promises are a main part of the wall not yet broken down; the Jews' promises still separate them, and make them an aristocracy in the church; make them lords, rather than fellow-citizens in Christendom. Judaism yields something to Christ, and something to his baptized church among the Gentiles; it does not mean to rob them; but it has something more, and, if any thing, better for the circumcised church. It allows the Gentiles to be "fellow-heirs and of the same body," but not exactly "partakers" of the same promises "in Christ by the gospel;" or, if of the same promises "*in* Christ," then the doctrine offers the Jews some promise *out of* Christ, which is not common to the Gentiles.

Either the natural Jews have promises peculiar to themselves, or they have not. If they have not, we are all fellow-citizens on a level. If they have promises peculiar to themselves, as a nation, those promises are *in* Christ seemingly; which would destroy their Jewish peculiarity, and open them to all Christians alike; or those promises are not in Christ, and then a Christian will never envy

them to a Jew, or to any other ; but to his brethren, who cherish unchristian hopes for the Jews, he may exclaim with the apostle, " O foolish Galatians, (Judaizers,) who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ was evidently set forth crucified among you ? Are ye so foolish ? having begun in the spirit, are ye now made perfect by the flesh ? Know ye, therefore, that they which are of faith, the same are the children of Abraham. There is neither *Jew* nor *Greek*, there is neither bond nor free, there is neither male nor female ; for ye are all *one* in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. iii. From the first promise in the Bible of bruising the serpent's head, to the last, " Behold, I come quickly," all the prophets testify of the restitution and of the glorious reign of Christ over his restored and chosen people, in a world without end, which is a world to come, " the land of the living and not of the dead ;" and notwithstanding these prophecies were revealed to Jews, and are always understood by them to belong only to their nation ; Christians know that the same is the gospel of the kingdom of our Lord Jesus Christ, preached unto all nations ; and that it will be fulfilled, not to the natural Jews in this world, but unto all them that believe in the kingdom of heaven.

The practical influence of the interpretation, which explains the law and the prophets in the light of the resurrection, is spiritual, personal, and strictly conformable to the *discipline* of our Father in heaven. His providence and his word agree to warn and to instruct us, that in this world his people " shall have tribulation ;" neither a certain dwelling place, nor abiding crown, nor treasure that is secure against corruption and thieves, nor friend invincible to pain and death, nor hope of an eternal inheritance beneath the sun. Holy writ and daily experience unite to teach us, " The fashion of this world passeth away," 1 Cor. vii, 31. The faithful and true Witness assures us, " Heaven and earth shall pass away," Matt. xxiv, 35. And the Holy Spirit by the apostle demands, " Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," 2 Pet. iii, 11, 12. The Scriptures give Israel hope in his death, that he shall live again ; and hope of new heavens and a new earth, when these heavens and earth pass away : but they forbid, and experience forbids, any sure and abiding hope on this side of the grave ; unless the promises to the Jews form an

exception ; and, if they do, we have no part in them ; the exception extends not to us Gentiles, unless we, "having begun in the Spirit," are now ready to be "made perfect" by the circumcision of the flesh—which is foolishness.

The holy soul loathes the doctrine of a temporal, carnal, earthly crown, the same which Satan in the temptation offered to Jesus our Lord. The holy soul loathes the doctrine of respect of persons, and of the circumcision. The holy soul turns away from the love of all this world can give, and delights in the testimony of Jesus, "the hope of Israel," and the love of heaven. In this view of divine revelation, we are ready to exclaim with Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," Luke i, 46 ; who extends to us his holy covenant, "the oath which he sware to our father Abraham, that he would grant unto us," says Zacharias, "that we, being delivered out of the hand of our enemies, might serve him without fear," Luke i, 78. In him is the hope of Israel ; in him is the resurrection of the dead ; in him is the promise to Abraham and his seed made free to all believers. In him is the law fulfilled ; in him the prophecies centre ; in him the Jews are to be gathered ; in him the "chosen generation" are to be restored ; when he swallows up death in victory. In him the partition wall is thrown down ; the veil of the temple is rent ; *the veil of the flesh is taken away* ; mortality is swallowed up of life. In him his people are all one Israel, as the rays of the sun are one : the very least of them contains all the primitive colors, together with the magnetic and caloric properties common to the sun. In him is the faith of Israel, during all their journey through this wilderness of trial ; in him they catch from Pisgah sometimes a distant view of the holy land ; in him they go over Jordan dry shod ; in him they come to their everlasting inheritance : "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Think you it was never *promised* them, so long prepared ? And to whom was it promised ? To ISRAEL, who have the oracles of God, who keep the faith, who have crucified the flesh with its lusts, and are dead to this world ; but, in the resurrection with Jesus, are gathered from their dispersions, and endowed with the promised inheritance of the holy land in eternal life, and in the holy city : "THE LORD IS THERE," which Abraham sought ; the New Jerusalem which John saw, where God will tabernacle with men : "And he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God ; and God shall wipe away all tears from their eyes, and there shall be no more death, neither

sorrow nor crying, neither shall there be any more pain," Rev. xxi, 3, 4.

This is "the hope of Israel:" is it not also a faithful interpretation of the Scripture doctrine of the return of the Jews? Surely, they shall inherit the holy land for ever.

Child of Adam, "son of God," shun the example of profane Esau, who indulged his appetite at the price of his birthright. Lay hold of eternal life. Sanctify your body, and expect your birthright in the resurrection of the dead. Of this inheritance no earthly father, though a rich Jew, can endow his offspring; no base father, though a poor slave, can deprive them. All its heirs cry in the spirit unto God: "Doubtless, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not," Isa. lxiii, 16. "And a great multitude, which no man could number, of *all nations, and kindreds, and people, and tongues*, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. *Amen*: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. *Amen*." Rev. vii, 9, 10, 12.

H. D. W.

New-York, December 18, 1841.



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